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THE JAINA DOCTRINE OF SOUL

BY

Harisatya Bhattacharyya, M.A., B.L.

WHAT is other than Matter, Space etc., in the universe is called *Jiva* or Soul by the Jaina philosophers. Roughly speaking,—what is '*Purusha*' in the Sankhya and the Yoga systems of philosophy, '*Atma*' in the Nyaya, the Vaiseshika and the Vedanta thoughts, is *Jiva* in the Jaina philosophy. Yet there is difference between the *Purusha* of the Sankhya and the Yoga and the *Jiva* of the Jaina; the *Atma* of the Nyaya and the Vaiseshika philosophy is not quite the same as the *Jiva* of the Jaina philosophy; the *Atma* of the Vedanta, again, is different from the *Jiva* of the Jaina system. The Jainas repudiate the Soul-denying position (*Niratma-vada*) of the Charvakas and criticise the Buddhist theory of the Conscious Series (*Vijnana-vada, Santana-vada*) as well. What, then, are the characteristics of the *Jiva*, according to the Jainas? Sri Nemichandra Siddhanta Chakravarti says:—

"*Jiva* is existent; is conscious; has cognition; is formless; is a doer; is of the same extent as its body; is an enjoyer; migrates (in its state of Bondage) in the *Samsara* or the series of existences; is free (in its essence); and has an upward motion." *2. Dravya-samgraha.*

Vadi-deva, a thinker of the Svetambara **sect** of the Jainas says,—

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Jiva is essentially conscious; undergoes modifications; is a doer; is a direct enjoyer; is of the same extent as its body; is different in each individual; has transmigrations owing to its being attached to *Pudgala* or Matter."

VII, 56—Pramana-naya-tattvalokalamkara.

The above quotations would show that according to the Jainas, there is a real substance called the *Jiva* which is different from the unconscious matter and that this *Jiva* is conscious, formless, subject to the influence of *Karma* in its mundane state, is an active agent and enjoyer of the fruits of its acts and is of the same extent as its body, and so on

The Charvakas do not admit the reality of any substance besides Matter. According to them, the elements of Earth, Water, Air and Fire are the four fundamental realities; there is no other reality besides them; all the things of the world are but the combinations of these four primal substances. It cannot of course be denied that Man etc. are *conscious*; but the fact of their having *consciousness* need not necessarily prove that they have *Souls*. The theory of the Charvakas is that just as intoxicating substance is the effect of the fermentation of rice, molasses etc., consciousness is a peculiar effect of the combination of the four primordial material Elements. The materialists of the present day argue in a similar way. According to them, consciousness produced by the brain in the same manner as bile is secreted by the liver; hence there is no necessity for admitting the reality of the Soul.

One of the answers to the above materialist contention is that the intoxicating substance originating from rice, molasses etc., is a material substance after all, and that the bile secreted by the liver is nothing other than material in nature. Matter only can come out of Matter;—What is produced by the brain is but something material like the brain itself. But how can *Consciousness* which is different from *Matter* be regarded as the effect of material substances like the brain etc,? The idealist thinkers of modern times accordingly repudiate the materialist theory and admit the separate reality of consciousness. The Buddhist philosophers of India also could not look upon conscious-

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ness as nothing but a product of Matter; in enunciating the momentary reality of sensations etc., they rather rejected the materialist contention. The Jainas attributed consciousness to the soul as a quality; and like the Buddhists, they repudiated the theory of the materialist Charvakas.

In criticising the Charvaka position, the Jaina philosophers point out that if conciousness were an outcome of the physical body, it would have continued to persist in a dead body. For, the body remains as usual even when the animal dies; rather, on account of the subsidence of fever etc., the body of a dead animal may be said to be in a healthier state. The physical body cannot be said to be the cause of consciousness. If you look upon the body as the *Attendant cause* (*Sahakarikarana* or accompanying condition) of consciousness, you are led to admit the reality of a non-physical, non-material substance as the *Material cause* (*Upadana-karana* or substantial cause) of concious-ness,—which is against the Charvaka theory. Nor can you say that the physical body is the Material cause of consciousness. For, in that case, every modification in the body would have been followed by a corresponding modification of consciousness. On the other hand, no modifications are found in the body, corresponding to such modifications of consciousness, as Gladness, Sorrow, Sleep, Unconsciousness, Fear, Grief etc. Animals having huge bodies are often found to be possessed of very little intelligence and small animals are sometimes found to be remarkably intelligent. Besides, Self consciousness,—the consciousness of '*I*'—which is embedded in every series of consciousness, cannot be said to originate from the body. For, every one feels, 'it is *my* body'; hence the fact that this '*I*' or the self is separate from the body must be admitted as a matter of direct perception.

Although there is general agreement between the Jainas and the Buddhists in this that conciousness is not a modification of Matter, the Buddhists deny the real existence of the Soul. They contend that a sensation comes into existence every moment and it perishes immediately after it; there is no perma-nent persistent reality, underlying the series of momentary sen-

sations. The sensation of one moment perishes leaving a tendency or trace (*Samskara*) and is in this way, the cause of the sensation of the next moment. This sensation of the next moment which is thus an effect is again the cause of the sensation of the following moment. These sensations although different and separate from each other are linked together in a chain, as it were through the law of *causality*. For this reason, the momentary sensations following one another are conceived as a stream of consciousness and the Buddhist philosophers call this stream, the Series of Sensations (*Vijnana-santana*). According to them, there is no necessity for admitting the *Atma* or the Soul besides this stream of consciousness, this Series of Sensations. There are many philosophers e.g., Hume, Mill etc., in modern times, who like the Buddhists are the advocates of the sensationist theory and who deny the real existence of the Soul. Their conception of '*the flow*' or '*the continuum*' of consciousness is very similar to the Buddhist conception of the Series of Sensations.

The objection against the sensationist theory is that if there be not any persisting reality underlying the momentary sensations, these become disconnected with each other and the 'Stream' or '*Santana*' becomes impossible. Without the Soul as the principle of connection, there cannot be any link between a sensation and a sensation; and without this linking. Recollection and conception are impossible and Self-consciousness or the consciousness of the '*I*', referred to before, becomes inexplicable. For these reasons, the Vedanta philosophy in India has always critised the *Vijnana-vada* of the Buddhists. The Jaina philosophers also have rejected the sensationist position of the Buddhists by admitting the super-material reality of the *Jiva* and by attributing real existence to it,

In criticism of the nihilist doctrine of the Buddhist thinkers, the Jainas point out that *Smriti* or Recollection is impossible, if the Soul be denied. Sensations according to the Buddhists, are absolutely self-identical or particularistic (*Svalakshna*), so that if it were possible for one such sensation to revive another, it should also be possible for the perceptions of one man to be recollected by another man. The Buddhists no doubt urge

here that Recollection is possible only where the reviving sensation and the revived sensation are causally connected and thus belong to one and the same Series or *Santana*. But the Jainas contend that since according to the Buddhists themselves, the Sensations are *Svalakshana* or absolutely different from each other, they cannot urge that one Sensation can in any case revive another. Besides, there is no rule that where the two ideas are causally related, one must revive the other and that where the two ideas are not causally related, one cannot revive the other. Further, the Jainas point out that if Sensations are absolutely self-identical and there be no Soul underlying, connecting and persisting in and through them, two fallacies viz. 'Fruition of what was not done' (*Akritabhyngama*) and 'Annihilation of what was done' (*Kritapranasa*) become irresistible. Worship of the Shrine is a pious act according to the Buddhists and they say that one, worshipping the Shrine, gets Happiness as the effect of his pious act. Now, the cognition that worshipped the Shrine perishes, for all sensations are momentary according to the Buddhists; the question then is, who or what is it that enjoys the fruit of the Shrine-worship? This is *Krita-pranasa* or annihilation of what was done. On the other hand, the Cognition consisting in the enjoyment of the alleged happy effect of the Shrine-worship is in no way connected with the Cognition of the Shrine-worship itself; how, then, can it be said to enjoy the fruit of Shrine-worship? This is *Akritabhyngama* or fruition of what was not done. The Jains point out that the Soul-denying theory of the Buddhists, practically contradicts the doctrine of *Karma*,—the theory that every act is sure to be followed by an effect and that no effect can come out which was not preceded by an act.

Although the Jaina system agrees with the Vedanta in refusing the nihilistic theory of the Buddhists, there are, however, very material differences between the two systems. In the Vedanta, the real existence of the *Jivatma's* or the finite Souls is denied; the *Atma* is said to be 'one and Second-less,'—the non-dual *Brahman*. The Vedanta theory is that the infinite number of finite Souls are but the modifications (*Pari-*

nama) or the aspects (*Vivarta*) of the non-dual Brahman which is the only reality. The thinkers of this *Advaita-vada* school contend that that one *Paramatman* is present in, permeates and informs all the finite Souls and that there is no other Soul or reality besides it. The Vedanta philosophy is somewhat similar in this respect to the pantheistic systems of the West.

The Jaina philosophy, on the contrary, does not subscribe to the extreme monism of the Vedanta. According to the Jaina thinkers, the *Jivas* or the Souls are infinite in number and every Soul is different from the other in some respects. If the Souls were not mutually exclusive and different and were but one and the same, one might have expected to find the happiness, the misery, the bondage or the emancipation of all the Souls with the happiness, the misery, the bondage or the emancipation of one Soul respectively. The varied conditions of the Souls have led the Sankhya philosophers to reject the monistic position of the Vedanta and admit the reality of *many* Souls. The Jainas also maintain that 'the soul is different in each body' and thus agree with the thinkers of the Sankhya school in upholding the doctrine of the multiplicity of the Souls.

With regard to the *Advaita* contention, the Jaina philosophers point out that on examination, a group of attributes e.g., existence, conciousness, joy etc., will be discovered which are found in all the Souls. If we fix our attention to this group of common attributes, all the Souls or *Jiva's* may be said to be one and identical in nature; for, this group of qualities is inherent in every Soul. The Vedanta position is true up to this point. But the above common attributes do not make up the whole of a *Jiva*; every Soul has its peculiarity as well. This peculiarity or individuality of a Soul differentiates it from another. If there were not this principle of separateness, all the Souls would have been emancipated as soon as one Soul attained salvation. It is because there is this element of particularity in each Soul, that the theory of the multiplicity of the Souls is to be admitted.

The Sankhya and the Jaina philosophical systems, similar as they are so far as the doctrine of the plurality of Souls is concerned, differ, however, with respect to the theories of '*agent-hood*'

and '*enjoyer-hood*' of the Soul. According to the Sankhya, the *Purusha* or the Soul is 'eternal, absolutely pure, intelligent and free.' It is absolutely unattached to anything; is desireless; self-identical; and is never a doer or agent. It has no interest in or connection with the cosmic course. It is the *Prakriti* which on account of its proximity to the Soul evolves the universe; the *Purusha*, on the contrary, never does any act; nor enjoys the fruit of any action. It is absolutely passive (*Niskriya*) and a strict non-enjoyer (*Abhokta*). Just as the *Noumenal* Self of Kant has no connection with the *Phenomenal* psychical course, the *Purusha* of the Sankhya is absolutely unrelated to the phenomenal course of the world.

But the question that arises in connection with the above Sankhya position is: If the Soul is not an active agent, what is it that gets Bondage and what is it that is Emancipated? What is it that strives after salvation? If the Soul does not enjoy pleasure or pain, how is the evolution or course of the world possible? To avoid these difficulties, the philosophers of the Nyaya school reject the doctrines of the Soul's non-agent-hood and non-enjoyer-hood and attribute to it the qualities of joy, activity etc. In this respect, the Jaina system may be said to agree with the Nyaya; they both repudiate the doctrine of the Soul's absolute indifference.

In criticism of the Sankhya theory, the Jainas point out that if the Soul be held to be absolutely inactive, the act of perception also would be impossible for it. 'I hear,'—'I smell,' everyone has got such feelings; this shows that the theory of the Soul's absolute inactivity is opposed to the experience and feeling of all men. It cannot be said that the feeling of 'I hear,' 'I smell' etc., are due to *Ahamkara* or the principle of Egoism; for, then, the act of perception which the Sankhya philosophers themselves attribute to the Soul, may also be said to be due to *Ahamkara*. It is accordingly to be admitted that the Soul is an *active agent*. Another contention of the Sankhya is that the Soul in itself does not enjoy anything but that the fact of enjoyment is foisted upon it, so to say. Pleasure and pain are grasped by *Buddhi* or the principle of Intelligence and *Buddhi* is an evolute

of *Prakriti.* Hence the Sankhya contention is that the fact of the Purusha's enjoying pleasure or pain is imaginary only. It is *Buddhi*, an evolute of *Prakriti*, which appropriates pleasure or pain: pleasure or pain is merely reflected in the *Purusha* which is absolutely pure and incorruptible. The Jainas maintain, on the contrary, that unless you admit some sort of modification of a thing, even a reflection in it is impossible. A piece of glass may be said to be modified in some way, when things are reflected in it. Accordingly, if it is conceded that pleasure and pain are reflected in the Soul, you are bound to admit that the Soul undergoes modification,—in other words, that it is an *enjoyer*. This fact of modification, again, proves that the Soul is an *active agent* too. For these reasons, the Jaina philosophers look upon the Soul as a *doer* and an *enjoyer*.

Yet although the Nyaya and the Jaina systems think that the Soul is possessed of attributes, there are differences between them. The Naiyayikas contend that the Soul is essentially (1) unconscious (*jarasvabhava*), (2) absolutely immutable (*Kutastha-nitya*) and (3) all pervasive (*Sarvagata*); the Jainas repudiate these doctrines.

According to the thinkers of the Nyaya school, Desire, Repulsion, Activity, Cognition, Joy etc., are the attributes (*guna*) of the Soul. Attributes are said to be connected with the Substance in 'intimate' (*samavaya*) relationship: in other words although the attributes e.g. Cognition etc., are related to the Soul, the Soul in its essence is without any attributes (*nirguna*). For this reason, the Naiyayika contention is that Cognition or Consciousness is not inherent in the nature of the Soul. In its freed state i.e., when it exists purely in and to itself, the Soul is devoid of all attributes. It is because 'knowledge' is not essential to the Soul that the Soul, according to the Nyaya philosophers is non-cognising and unconscious essentially. Just as the Greek philosopher Plato absolutely separated the *Idea* from the *Phenomenon* at places,—although at many places he connected them,—the Naiyayikas considered the Soul to be essentially 'unconscious,' although they connected it with 'consciousness' in 'intimate' relationship. The second contention of the

Nyaya philosophers, as noted above, is that just as the Soul in its essential nature is devoid of all attributes, it continues unchanged in its apparent modifications (*Paryaya*). No matter whether it is connected with 'cognition' or not, the Soul is always immutable and unmodified. The last contention of the Naiyayikas with regard to the nature of the Soul is that it is, all-pervasive,' and 'all-in-forming.' As the Soul is essentially unconscious, it must be supposed to permeate all things; other wise, its connection with the things and phenomena of the world becomes impossible. If it were not all-pervading, its simultaneous connection with the atoms of all directions would not be possible; and if the Soul could not connect itself simultaneously with those atoms, Body etc., could not be formed. Hence the Soul is looked upon as all-pervading by the Naiyayikas.

It is only reasonable to think that all the philosophers would not subscribe to the Nyaya theories. Consciousness is not merely an *attribute* of the Soul but it is the very *nature* of the Soul,———in other words, the Soul in its essence is not unconscious but consists in consciousness,———well, this is the doctrine of the Sankhya, and the Vedanta also. If the Soul is essentially unconscious, how can it know the objects? And if it is absolutely unchangeable, how can it cognise them? And lastly, if the Soul be held to be all-pervasive, one need not admit the reality of many Souls; one and the Second less Soul of the Vedanta school would be enough. For these reasons, the Jaina philosophy rejects the doctrine of the Nyaya system and maintains that the Soul (1) consists in consciousness, (2) undergoes modifications and (3) is of the form of the Body.

(To be Continued.)

PAMPA'S ADI PURANA

BY

Prof. R. Tatacharya.

(*Continued from page 63*).

(Here follows an account of the fourteen *manus* also called Kuladharas). The fourteenth Manu was at this time Nabhi; his wife was Marudevi. Indra knowing by avadhi that the great Tirthamkara will be born of them, came down with his hosts and set the city in order. As it was unconquerable by the enemies the city was called *Ayodhya*; as it was decorated with a number of flags, it was called *Saketa*, as the residents were good natured, it was called *Vinite*; and in expectation of the coming prosperity it was called *Sukausala*. Indra celebrated with grandeur the Coronation Ceremony of Nabhiraja with his queen Marudevi, presented them with precious jewels, and robes, worshipped them, and went to his residence in expectation of the advent of the Lord.

By now the Ahamindra's term in Sarvarthasiddhi was coming to a close, and at Indra's bidding, in Ayodhya Kubera was raining showers of gold and precious stones. The deva damsels came down to attend on Marudevi. One night after the ritusnana (the monthly course) Marudevi dreamt the sixteen auspicious dreams, and the Ahamindra entered Marudevi's body on ashadha dark second—Star Uttarashadha—day-break. Indra celebrated the first Kalyana—Garbhavatarana of the Tirthamkara.

In time Marudevi brought forth the son Saviour of the World on Chaitra dark ninth—Uttarashadha-Brahma Yoga. Indra came down immediately with his hosts; after alighting from his elephant Iyravata, he entered the apartment where the Infant Jina was born, placed another child there, and handed over the Holy Infant to his wife Sachi-devi, the royal household being kept in illusion all the while. The hosts then marched on to Pundarika-

vana, the Infant Jina was placed in the Panduka Sila in Sachi's laps, and the second Kalyana—Janmabhisheka Kalyana—was celebrated according to the Sastras.

Indra returned with his hosts after the Holy Bathing (Abhisheka) and seated the Infant in the beautiful *mantapa* built for the purpose. Great was the joy of the parents at the sight of the Infant, and the honour done to him. Indra paid homage to the parents also, narrated to them the details of the Janmabhisheka and celebrated the Jatakarma and danced the *ananda* dance, and gave him the name Vrishabhasvami, (Vrisha=Dharma) as He will promote Dharma amongst the believers; also because He appeared in the form of a white Bull in the dreams dreamt by Marudevi (Vrisha=Bull).

The Prince was brought up in company with other princes of his age, and became a youth possessed of all learning. Nabhiraja influenced Him to marry though He was reluctant, Yasasvati Mahadevi and Sunanda-Mahadevi, sisters of the Kachcha and Mahakachcha Kings were the chosen brides, and the marriage was celebrated with great eclat, Indra and Indrani attending to all the arrangements.

The Prince Vrishabhasvami was happy with his wives. Yasasvati Mahadevi begat Bharata the first Chakravarti (the Tiger-chara, Divakara prabhakara etc. of a former birth; next was born Vrishabhasena the Purohit etc. of a former birth, then Anantavijaya—the Financier etc. of a former birth, then Ananta virya—the Sardularya etc. of a former birth, then Achyuta—the Varaha-arya etc. then Vira—the Vanara-arya, and then Suvira—the Nakula-arya etc. There were a hundred sons including Bharata and the seven above named. After them was born the daughter Brahmi.

Sunanda-Mahadevi begat Bahubali—the Akampana of a former birth, and Sundari—the Sundari that was sister of Vajrajangha of a former birth.

One day Sri Vrishabhaswami was seated on His throne—in *darbhasana*, ready to teach all Arts and Sciences. Brahmi and and Sundari came and prostrated before Him. The Father

called them to Him, seated them on His laps, and after due *puja* to Sarasvati began to teach them, Brahmi to His right side and Sundari to the left side.

First was taught the holy ominous incantation—Siddham namah, and then the letters of the alphabet from *a* to *ha*, vowels, consonants etc. to Brahmi; to Sundari was taught—arithmetic, numbers and their places.

Then the Self-Made One taught glossory, study of words, Prosody, Alamkara, Literature and all the Fine Arts to the daughters, who became experts.

Thereafter Bharata learnt the science of Dramaturgy, (Bharata Sastra) and Economics; Vrishabhasena learnt Music, Ananta-virya—Fine Art, and Astrology; Bahubali learnt Kama-tantra (Art of Love) Palmisty, Archery, Ayurveda, expert knowledge of Elephants, Horses and Precious stones; and He taught all the other useful material sciences to all His sons.

Twenty purva periods of time passed away in this *Kaumara-kala* of Vrishabhasvami.

About this time, instructed by Nabhiraja, the people came to Him complaining against the scanty yield of fruits, juice and other necessaries, which the Kalpa trees used to supply in abundance in former times, and praying for help. Promising them help, the Lord intended to fix their duties in these days of Karmabhumi, and thought of Indra, who came immediately and built in the heart of the city Jina temples, with parlours, halls etc. durgs or forts; divided the world into Kasi, Kausala, Vanga, Kashmira, Karahata, Karnata, Chola, Kerala, Panchala, Malava, Maharashtra, Sourashtra, Banavase, Andhra, Kambhoja,......and other countries infested by hunters, wildmen etc.; in the middle of the countries capitals were built fortified by ramparts, battlements etc. tanks, sources of water supply; fertile tracts or Kshetras, Maha-gramas, and gardens, towns, hill stations, and Kharvadas, Madambas (= 500 gramas or villages) seaports, river ports; Samvahanas, cattle stations. The duties of owning, managing, taxing, working, executing, growing and exchanging and consuming were clearly defined. Since at the Lord's bidding Indra built towns (*puras*), he came to be called Puranadar.

Then followed the assignment of good works fit for social service, and national welfare; letters, agriculture, sastraic learning, commercial training, arts and sculpture. The Lord defined the duties of the three *varnas.* (The creation of the varna called Brahmana was the work of Bharata Chakravarti).

(1) Kshatriyas—to mind Sastraic Karmas, and wield weapons of war; (2) *Vaniks* to mind cattle, cultivation, and exchange.

(3) Sudras were of two classes (*a*) touchable and (*b*) untouchable. Both were to do service of all sorts for the others.

The Lord did not authorise or allow Varna Samskara (or the mixing of the varnas) fixed regulations relating to marriages, and protected against inter-marriages among the varnas.

The money (tax or revenue) received from the people was returned to them in some shape or other.

On Ashadha dark Padyami, the world was arranged in the manner above described; and done by the Lord, the period is known as Kritayuga—the age of making (of the world).

Indra now desired to crown our Lord Adi Brahma, and the celebration of the coronation was in no way less in grandeur than Indra's celebration of the Second Kalyana or the Janmabhisheka Kalyana.

Brahma pointed to the mouth, arms, thighs, and feet—to indicate that the four castes should live by their use. Foolish men however interpreted this as meaning that the four castes were born in those four places, and establishing an order of superiority among them. Fools, they know not truth from falsehood.

To the Brahman was assigned the Shatkarmas *i.e.* Learning and teaching of the Sastras, giving and Receiving of Gifts, and offering of Sacrifices and officiating as Priests. (sacrifice ..ere does not mean animal sacrifice).

To the Kshatriya—Truthfulness, Charity, care of the subjects, Protection of those that needed protection, Punishing the Wrongdoer, and Patience.

To the *Vanik*—Travelling on land and water, and dealing in money.

To the *Sudra*—Service to the above three classes and other works.

To ensure that such class discharged its duties properly without encroachment, the Master devised a system of punishment. To guard against encroachments, and the oppression of the strong over the weak, He appointed *mandalikas* (or provl. governors) from the Kuru, Natha, Hari, and Ugra famlies. The Kuru chief was Somaprabha, Hari chief was Hari, Akampana was the Natha chief, and Kasyapa the Ugra chief; also Kaccha and Mahakaccha chiefs, and placed His sons well over each country and family.

The reign of Vrishabhaswami (Adi Brahma) lasted for sixty pubba lakka years.

Vrishabhaswami was in durbar one day. Nabhiraja, Kaccha, Mahakaccha, Somaprabha of Somavamsa, Harikanti of Harivamsa, Akampana of Nathavamsa, Kasyapa of Ugravamsa and other famous chiefs were present. Indra knowing by Avadhi that the Parinishkramana Kalyana (Renunciation) was approaching, came down with his hosts to give a musical entertainment. Permission being granted to display the dance and music, the programme commenced. The famous Nilanjane entered and displayed with great skill and charm all the styles and all the *rasas*, and all the thirty-two dances, and the one hundred and eight gamuts of the Bharata Sastra. The audience was in raptures, and was captivated. Suddenly (her term of that life was run out), she vanished. The rasa was gone. Indra managed to put in a similar dance, the devas and men assembled being unable to notice the difference. But the great Lord knew at once, and wondered at the instability of the body. Feeling disgusted of Samsara, He was accosted by the Lokantika devas, who indicated that it was time for the great Renunciation. Indra came again as in duty bound to celebrate this third Kalyana—along with the coronation of Bharata as Adhiraja, and Bahubali as Yuvaraja, and apport ioning to the other sons their due share of the Empire.

The great Renunciation was on Chaitra dark navami—Uttarashadha at the third Jama. Indra after worshipping the

Munindra Vrishabhaswami went his way. Then Bharata paid homage with his retinue. Now Kaccha and Mahakaccha, and Marichi—son of Bharata, and others altogether 4,000 feudatory chiefs, not inclined to worship the Munindra—as feudatory chiefs do homage to the Sovereign,' renounced, and sat around the Sage.

When the Munindra was in deep meditation, Nami and Vinami sons of Kaccha and Mahakaccha, being youthful and worldly, came fully armed, fell at the feet of the great Sage, and without further ceremony asked, "Lord ; you have well provided for your sons and relations. Are we foreign to you? who could be more closely related to you than we? Grant us our due share!" The Sage would not be disturbed. Dharanendra by avadhi knew the interference, came to the scene, duly worshipped the great Guru, and turning to the young princes said "Why do you trouble Him that has renounced? If you are keen on your share, beg of Bharata as good fellows and get what you want!" Enraged at this, they said, "Old dotard! we have no time to talk to you. Mind your business. While we ask in all humility the Lord that can give, who are you to interfere. We seek no favour from you!" Dharanendra was glad to see their fervour and devotion to Adi Deva, and showing his natural shape said 'I am Dharanendra—the Lord's servant. The great Guru has already instructed me to give you your share. Come along and do as I tell you," "Thanks, but we pray we hear the order from the Lord Himself," they said. Thereupon Dharanendra caused by Vikriya, the Lord to speak; and taking leave of the Guru, he led them to the Rajata Mt—Vijayardha. "This is Vijayardha, encompassed on both sides by Karmabhumi. The Khecharas of this country in the best time attain a height of from seven cubits to 500 bows. They neither grow nor stint. At their service are Prajnapti and other arts. These arts are learned by practice in the pure surroundings here, on the island the sea side etc, The Siddhayatana Kutas also are within their reach." So saying, Dharanendra installed them there, and called together all the Khechara chiefs on both sides of the Meru Mt, gave to

Nami and Vinami the country containing 110 towns including the capitals of Gaganavallabha and Rathanupura Chakravala, taught them the vidyas of Gandharvas and Nagas, and in right ceremonious manner, installed them there, and said to the chiefs assembled. "These are the commands of Lord Purudeva. These two kings Nami and Vinami shall be your over-lords, and you shall serve them loyally."

The Holy Sage after six months of austere tapas, went on *charya* to serve as a model for the world. He travelled through grama, nagara, Kheda, Kharwada, madamba,......Some fools on seeing the Sage offered presents of earthly jewels and clothes, some carried dishes of delicious food as offering, some offered fair damsels and asked the Lord to marry them in the *pandals* erected for the purpose; some princes offered elephants and horses. Some with pity fell at His feet. and begged of Him to bathe, eat and depart. Thus the *charya* was obstructed, and another six months of tapas had to pass away.

Now Somaprabha of Kuruvamsa was ruling in Hastinapura. His brother was Sreyamsa—the Svayamprabhe of a former birth come down from Sarvarthasiddhi. He had dreamt early morning a dream which foretold that Adi Brahma would be on *charya* there on that day. The Sage arrived, and Somaprabha and Sreyamsa both went to receive Him. Sreyamsa was of course reminded of the great a*nnada*na made to the *charana yugala* in the Sarpasarovar in a past birth when he was Srimati and the Sage was Vajrajangha. Both the brothers poured the juice of sugar-cane into the hands of the Sage. The five wonders followed. The brothers gratefully fell at the Holy Feet, and said, "We are blessed by your kindness in coming here to bless us, to give us the satisfaction of having done our duty, to purify our home, and to sanctify our kuru-gotra in the world." The Lord said, '*Akshaya* is your *dana*' (Everlasting is the gift). From that day on, this Holy day is celebrated as *Akskaya tritiya.*

The brothers followed the Sage for some distance, on His way back unwilling to part from Him. Reluctantly they came back, saw the heaps of pearls and rubies showered down from

heaven, proclaimed to the people of Hastinapura the immense wealth which they could take. Bharata with Akampana and other kings came and worshipped Sreyamsa, the *Mahadani*. Bharata asked Sreyansa how he could divine the mind of Adinatha. Sreyamsa replied, "In the eighth birth before this, Sri Vrishabhanatha was Vajrajangha, son of Vajrabahu and Vasundhare of Utpalakheta—Pushkalavati—E. Videha—Jambudvipa, and I was his wife Srimati, daughter of Vajradanta and Lakshmimati of Pundarikinipura same Videha. Then we gave *annadana* to *charanayugala* near the lake Sarpasarovara, where we were then camping. Now at the sight of Sri Adinathaswami I recollected the incident of the past birth." Sreyamsa described to Bharata the details of *dana* according to the Sastras. Bharata thanked him for the lesson, and worshipped him saying, "You are my overlord now," and took leave of him.

HOUSE-HOLDER'S LIFE.

(Deviations and Differences of opinion)

BY

Champat Rai Jain, Bar-at-Law, Vidya Varidhi.

It is worth noting that there are slight differences of opinion amongst the authors of the various works on the Jaina householder's conduct.* These are, however, concerned with the earlier stages of the house-holder's path and disappear before the seventh *pratima*. In many instances they would also appear to be due to mere classification. The very first subject of controversy is the nature and number of the *mula gunas*. Sri Amrita Chandra Suri does not mention the *mula gunas* separately at all in his Purusartha Siddhopaya ; but enumerates them under the

*I am much indebted to my friend Pt. Jugal Kishoreji for his in forming little pamphlet entitled "Jainacharyon ka sasana-bheda," from which I have drawn much material and assistance in the preparation of this article.

first vow, namely, the *ahimsa anu vrata*. Somadeva Suri (see the Yasastilaka Champu) and Sri Devasenacharya (see the Bhava Sangraha) only mention the refraining from five kinds of '*udambara*' fruits and the three *makaras* (things beginning with the letter m). namely, *mansa* (flesh), *madya* (wine) and *madhu* (honey), as constituting the 8 *mula gunas*. This is also the view of Kavi Raja Malla (see the Panchadhyayi and the Lati Sangraha). Sri Amitgati Acharya mentions in his Upasakachara, the 3 *makaras*, the 5 *udambaras* and the refraining from food at night as the *mula gunas*. The number in this case comes to 9. Pt. Ashadharji gives the refraining from 1, stale (foul) butter, 2. food at night, 3. unstrained water, 4-8 the five *udambaras*, and 9-11 the three *makaras* as the *mula gunas* in one place, and in another mentions 1-5 the five *udambaras* 6 *stuti* (daily worship), 7 mercy (*ahimsa*), 8 straining water, and 9-11 the avoidance of the three *makaras* in their place (see the Sagara Dharmamrita). Both Sri Samantabhadracharya (the author of the Ratnakaranda Sravakachara) and Sri Sivakoti Acharya (see the Ratnamala) hold the 8 *mula gunas* to comprise the 5 *anu vratas* and the 3 *makaras*. Sri Jinasenacharya, the author of the Adi Purana, takes the same view of the *mula gunas*, except that he omits *madhu* (honey), but substitutes gambling in its place. All this was probably due to the exigencies of the time and place, and also to the temperaments of the different men.

The Swetambara works know nothing about the *mula gunas*. In the description of their second *guna vrata*, the *bhogopabhoga parimana* vow, they have enumerated the *mula gunas* (as they are known to the Digambaris). The Sravaka Prajnapati, ascribed to Sri Umasvati Acharya, does not even once refer to the *mula gunas*; but the commentator (Sri Haribhadra Suri), has dealt with them in his explanations. According to Hemchandracharya (see the Yogasara), the pious house-holder should refrain from and give up the following :—the three *makaras*, stale butter, the five *udambaras*, things that are the abode of more souls than one, food at night, preparations of pulses (and milk products), edible flowers, foul curds, rotting grain, and the like.

The next point of divergence is the subject of what may, for brevity's sake, be termed food at night. We have already seen that some of the authors of the works on the house-holder's conduct (Amitgati Acharya and Pt. Ashadharji) have counted it under the *mula gunas*. According to Sri Basunandi Acharya. (See his Sravakachara) food at night should be given up before attaining to the first *pratima*. He is supported by Vamadeva (the Bhavasangraha), and, as already stated, by Saint Amitgati (the Upasakachara). Pt. Ashadharji (the Sagara Dharmamrita) is of opinion that ereals should be given up first, and other kinds of food gradually as the aspirant advances further; but in any case it should be completely given up by the time the second *pratima* is reached. For this reason he calls the giving up of food at night as the sixth *anu vrata* of the house-holder. The author of the Charitrasara, St. Chamundarai, insists on the abandoning of the habit in the second *Pratima*. He also, regards it as if it constituted the sixth minor vow. Sri Virananda acharya also describes the observance as the sixth minor vow, but his language has reference to a saint's conduct and not to a house-holder's, which is somewhat misleading. The saint, according to him, should refrain from taking food at night to protect his vows (*ahimsa* and the rest); and for this reason the giving up of food at night is the sixth *anu vrata*.

All the above writers regard the sixth *pratima* of the house-holder as concerned with the giving up of sexual indulgence during the day, limiting it to the night time. On the other hand, Swami Samnatabhadracharya (see the Ratna Karanda Sravaka-chara). Br. Nemi Datta (see Dharmopadesa Pyusavarsa) and ... Raja Malla (see the Lati Sanhita), who do not count the ...p of food at night either among the *mula gunas* or as the ... *vrata*, hold the sixth *pratima* to consist in the giving ..., that is to say, refraining from eating all kinds of foods ... They do not seem to limit the sex function to the ... any stage prior to the seventh *pratima*, where, ... totally eliminated. According to Viranandi ... giving up of (foods prepared from) cereals is ...n *anu vrata*; but food at night should be given

up completely in the sixth *pratima*, which is accordingly only concerned with the question of food at night. Nemi Datta, who has already been referred to, distinctly states that upto the sixth *pratima* one can take water, betel leaf and medicine at night ; but the giving up is unqualified in that stage.

Refraining from food at night for the householder, is not specifically dealt with by the Swetambara writers, except by Hemachandracharya, who describes it under the heading of *Bhogopbhoga Parimana vrata* ; but there is no mention of it in the Sravaka *prajnapati* or in its commentary by Sri Haribhadra suri. Their principal work on the house-holder's rules, the *Upasakadasanga Sutra*, too, is silent on the point. On the other hand, the giving up of food is clearly counted, as the sixth vrata after the five great vows of asceticism, among the 27 *mula gunas* of saints, in the Swetambrian Works.

Differences of opinion are noticeable about the enumeration and also the characteristics of the last seven out of the twelve vows of the house-holder, which are collectively termed *Sila vratas*, and divided into three *guna* and four *siksha* vows. According to Sri Kundakundacharya Saint (see the Charitra Pahuda) the *Guna vratas* are, the *Dig*, the *Anarathadanda* and the *Bhogopabhoga Parimana*, while the *Siksha vratas* are the *Samayika*, the *Prosadhopavasa*, the *atithipujana* and the *Sallekhana*. Sri Devasenacharya (see the Bhava Sangraha) and St. Sivakoti Acharya (see the Ratna Mala) have taken the same view. The author of the Tattvarthadhigama Sutra, St. Umasvati, regards the *Dig*, the *Desh* and the *Anarthadanda* vows as *guna vratas*, and the *Samayika*, the *Parosadhopavasa*, the *Bhogopabhoga Parimana* and the *Atithisamvibhaga* as the *Siksha vratas*. His vi[illegible] shared by Sri Pujyapada (see the Sarvartha Siddhi), [illegible] Somadeva (see the Yasastilaka Champu), by Sri Cha[illegible] (see the Charitrasara), by St. Amitgati (see the Subha[illegible] Sandoha and Dharma Pariksha), and by Sri Hari Ch[illegible] the Dharma Sarmabhyudaya). Sallekhana is not co[illegible] the vows of the house-holder either by St. Umas[illegible] other *acharyas* who share his view, or by V[illegible] responsible for a commentary on Umasvati's S[illegible]

of the points of difference between the two views; the other is that while St. Kundakundacharya includes the *Bhogopabhoga Parimana* in the *guna vratas*, and omits the *desavakasika* altogether, Umasvati counts the *Desavakasika* as the second *guna vrata*, and transfers the *Bhogopabhoga Parimana* to the second category of *Siksha* vows, eliminating therefrom the Sallekhana vow, as already pointed out. A third set of authorities on the House-holder's path go back to the enumeration of the *guna vratas* as given by Sri Kundakundacharya, namely, the *Dig*, the *Anarthadanda* and the *Bhogopabhoga Parimana vratas*—but place the *Desavakasika*, the *Samayika*, the *Parosadhopavasa*, and the *Vaiyavritya* as the four *Siksha* vows. This class is represented by Swami Samantabhadracharya and Pt. Ashadharji (see the Sagara Dharmamrita).

Swami Kartikeya (see the Anupreksha) transfers the Desavakasika to the fourth place among the *Siksha vratas*, from the first, as given in the enumeration according to Samantabhadracharya, and extends its scope to include the imposing of restraints in regard to sense-gratification, which overlaps the functions and scope of the *Bhogopabhoga Parimana* vow.

According to Sri Jinasenacharya, the author of the Adi Purana, the *guna vratas* are three the Dig, the *Desavakasika*, and the *Anarthadanda*. The *Bhogopabhoga Parimana* is also a guna vrata. The *Siksha Vratas* are the *Samayika*, the *Prosadhopavasa*, the *Atithi Sangraha pujan*, i. e, worship of saints and *Sannyasa*. This gives us not three but four *guna vratas*; but probably the saint understood the *Dig* and the *Desavakasika* vows to constitute but one *vrata*, inasmuch as the *Desavakasika* ... an enlargement of the scope of the *Dig vrata*. The ...n of *Sannyasa* (Sallekhana) in the list of the *Siksha* vows ...k to the enumeration of St Kundakundacharya.

...andi (see the Sravakachara) leaves out the *Samayika* ...*rosadhopavasa* from the category of the *Sila* vows. ...him the *Dig*, the *Desavakasika* and the An·rthadanda ...*ratas*, and *Bhoga Virati*, *Paribhoga Nivritti* the ...a and the *Sallekhana* are the *Siksha* vows. No ...es us the number of the Sila vratas as seven;

but *Bhoga Virati* and *Paribhoga Nivritti* are merely two parts of the old *Bhogopabhoga Parimana vrata*. The inclusion of *Sallekhana* among the *Siksha vratas* is also to be noted. Probably the saint has left out the *Samayika* and the *Prosadhopavasa* vows from the category of *Sila vratas* because of their being subjects of special *pratimas*, the *Samayika* being covered by the third and the *Prosadhopavasa* by the fourth *pratimas* respectively.

According to the Swetambaris 1. the *Dig*, 2. the *Upabhoga Parimana*, 3. the *Anarthadanda*, 4. the *Samayika*, 5. the *Desavakasika*, 6 the *Prosadhopavasa*, and 7. the *Atithi Samvibhaga* are the seven *Siksha Vratas*. They are termed *Siksha Vratas en bloc* in their *Upasakadasa*. Hemchandracharya (see the Yoga Shastra), Siddhasena and Yashobhadraji have termed the first three of these vows *guna vratas* and the remaining four as *Siksha vratas*.

Such are the differences of opinion among the Jaina authorities and authors, as regards the rules to be observed by the House-holders generally. As stated before, these differences do not amount to anything like real divergencies, and are mostly due to different classifications, in as much as the line of demarkation between the *guna* and *Siksha vratas* may be seen to overlap when the subject is approached from different stand-points. For instance, the *desavakasika*, vow which is intended to narrow down the field, and, therefore, to enlarge the scope of the *Dig Vrata*, may well be classed as a *guna* vrata since the narrowing down of the field of activity is calculated to increase the merit of *ahimsa* and the other vows, while from the point of view that it is mostly helpful in study and meditation, it is clearly on[illegible] falls within the category of *Siksha* vows. According to Sr[illegible] nanadi Acharya, the *Desavakasika* vow consists in r[illegible] from visiting a country where causes that interfe[illegible] observance of the five principal vows are found to b[illegible] but this is only his view. He has also taken a sor[illegible] liar view of the *anarthadanada* vow which he defi[illegible] the use of false weights and measures. This [illegible] appear to be the subject of the third principal [illegible]

to stealing. Probably the error is due to hasty diction or copying.

As already stated, these differenccs do not mean any real splits. They merely mark the limits of the latitude allowed on the path of Renunciation to the aspiring soul. The things to be given up are the same; at best only the order of their giving up varies. Finally, in the seventh *pratima* all the deviating lines become merged in one path, which is common for all thereafter.

DISCONNECTED NOTIONS.

ABOUT a hundred years ago there lived in Germany a thinker named Arthur Schopenhauer. He wrote essays, and also a big book called "Die Welt als Wille und " Vorstellung" which has been translated into English as The World as Will and Idea, London, 1886, in three volumes. Although there is in his writings a great deal which differs from the Jain doctrines, it seems to me that in the main he expresses at least one aspect of them, namely, that this world (the sansara) is full of misery and the best thing to do is to get out of it.

Referring to the same author but dealing with another subject, we find on page 432 of the third volume in the chapter headed "On the Doctrine of The Denial of the Will to Live," "the following statement: Theism, calculated with reference to "the capacity of the multitude, places the source of existence "without us, as an object. All mysticism, and so also Sufism, "according to the various degrees of its initiation, draws it "gradually back within us, as the subject, and the adept recog- "nises at last with wonder and delight that he is it himself. "This procedure...........we find...........expressed by Meister "Eckhard..........in the form of a precept for the ascetic, that he "seek God not outside himself."

This confirms the idea that people make themselves what they are; that their maker is not outside themselves. We make ourselves what we are by doing what we do, students by studying, liars by lying, teachers by teaching.

Abhigraha mithyatva is not English, but it may be convenient to use these words; they mean sticking to a false belief, and are concerned with the kind of being we make ourselves when all our thoughts, words, and deeds are preceded by this condition of the mind. In order that we may not be sticking to false beliefs about life and the universe we must examine the beliefs into which we were born; if we do not do this and see whether or not they are reasonable, we may be sticking to false beliefs without even suspacting that they are false.

The belief that God is man's maker must therefore be examined to see if it is a reasonable belief. And the above ideas help us to see the truth of the matter. We do our own deeds and our deeds make us what we are; in doing we are existing, our existence is our doing, if my doing does not exist then I do not exist. It is obviously quite impossible for one being to put another being's deeds into the universe; volitions cannot be imparted; volition is exercised not imparted.

We are what we ought not to be; and it is not likely that supposing God made us he would make us what we ought not to be; so it is obvious that we make ourselves.

If God made man, and man is a doer of evil deeds, it follows that the theory implies that God made doers of evil deeds, which is absurd; it is more reasonable to see that man makes himself what he is by doing what he does.

If we say that man could not do deeds if he did not already exist, and that someone must have brought him into existence or he could not do deeds, we shall make a statement which looks as though it were true. But perhaps it will not look so true if we can say that man could not exist if he did not do deeds, where there are no deeds there is no existence, and the existence of a doer previous to his doing is never found in the universe,—at least this appears to be so without going into the detail of it.

We know that our own volitions are not brought into us by an outsider, the impossibility of our ablities being given to us by an outsider is particularly clear in the case of our volitions, our own doing is something which we do not get from outsiders, whether the outsider be called God or by any other name.

Volition is exercised not imparted. Volitions do not come from outside into an empty container; deeds and doers are distinctions but not differences, are not things different from each other which can be separated in space or exist at different times.

Any gift must be known as something which is not one's self. Things which are given to another person are things which are not that person, and as volition is the person in operation, the person active, volition is not something given by another being.

It would appear at first sight, without examining it, that what is true of our volition is also true of our whole psychological outfit, perception by the senses, imagination, memory, ideas, conceptions, judgments, reasoning, feeling, beliefs, convictions, sympathy, knowledge; and if this is true it disproves the theory of creation.

If we ask the question, where do our ideas come from the answer must be that they do not come from outside, but must be regarded as the activity of the conscious entity himselft Man is the source of his own ideas; some of these ideas have correlates in reality and some do not. Ideas do not come from outside into an empty head. The words of another being, whether written or spoken, release what was already latent and now comes out into conciousness. I am inclined to think that this is also true of perceptions of things through the senses; a tree is not the source of man's conception of a tree; man himself is the source of his conception of the tree. The tree allows the play in the man of what was already there potentially, the vibrations from the tree release the latent idea of tree; the vibrations from the external object, acting upon the eye and thence upon the nerves and brain are the circumstance which releases the other-wise obscured knowledge of the object.

If this is the case, then what is the source of false ideas? They are disturbed or distorted on the way out, they are twisted as they arise in consciousness, the twister being the person himself who for some reason of his own wishes to distort. It pleases him so to do.

Referring again to the above named author Schopenhauer and his third volume of his World as Will and Idea, he says in

his chapter on the metaphysics of the love of the sexes, that intellectual qualities are inherited from the mother, and that the qualities of the heart and character are inherited from the father. But just as one's abilities cannot be given by God, so also they cannot be given by parents; any gift must be known as something which is not one's self. The parents truly are the birth-place of the child, but the cause of the child and his qualities of intellect and will is the same child in his previous condition before he arrived where his parents are. And here comes in the important Jain doctrine of 'nayas' or ways of looking at things. To speak of the being as a child is only one way of looking at him, he is the permanent entity the subject of conditions which come and go.

If there is a main idea running through these disconnected notions, perhaps it is the fact of doer and deed (karta-karma) being identical, and the consequent proof of the falsity of the belief that God is man's maker, which is the belief that many people are born into. And incidentally here we might ask the question, do we respect our parents by disbelieving what they teach us, for instance, that God is man's maker?

Still continuing with the subject of volition and the fact that we make ourselves what we are by doing what we do, thieves by thieving for instance, a very important idea arises in connection with this and with time as defined by the above named author Schopenhauer on page 481 of the same third volume, where he says that time may be defined as the possibility of mutually exclusive conditions of the same thing. This is the same idea as the Jain idea of origination, destruction, and permanence, a man by his doing makes himself a thief for instance; the thief is thus in existence. Later on the man decides that he will give up thieving and gives it up. The thief has gone out of existence.

All the above notions though expressed in categorical propositions must be regarded as questions which require to be examined and tested, and if found unreasonable rejected.

London, April, 1929. H. WARREN,

RIGHT FAITH.

BY

A. N. Upadhya.

(*Continued from page 67*).

THE fifth limb is known as *Upaguhana*. This consists in "removing the ridicule raised by ignorent and incompetent men on the naturally pure 'faith'" Time and circumstances are not conditioned by human will. Who knows when the Right path will be eclipsed by scandals of ignorant and incompetent men! When such a moment comes and when the progress of true Religion is being retarded, a man of Right Faith must come forth and without contradicting the scriptures, he must preach the right path, to his ability and thus remove the scandal and make the way clear. A man of faith must understand that merits and defects are the resultants of *Karmic* forces, and hence he should not make much of his merits and ridicule the defects found in others. If time demands conceal the defects of others and when opportunity is at hand try to remove them. This limb has both positive and negative aspects. One should attempt, with a calm and composed mental attitude, to make *Atma-Dharma* flourish and prosper and to hide the defects of others.

The sixth limb is known as *Sthitikarana* which consists in "re-establishing therein, on the part of the lovers of Truth, of those who are wavering in Right Faith or Conduct." By the rise of adverse *Karmic* forces people leave the true path and their ultimate ideal. To such unfortunate creatures men of Right Faith must give advice and if necessary pecuniary assistance and thus, without violating the scriptures reestablish them on the right path. Hard circumstances have forced people

away from Truth; at this juncture men of Faith must come forth and with courage re-convert them to Faith. Fall from Right Faith either in one's or other's case should not be allowed. Men of Faith are the pillars of Religion both from social and spiritual points of view and in this light the limb of *Sthitikarana* should be considered.

The seventh limb is known as *Vatsalya*. It consists in "entertaining love and proper respect for one's co-religionists with mental purity and not from crooked motives." One should feel respect for the religion which is the cause of emancipation and for the highest principle of Harmless-ness and for his other co-religionists. Love your co-religionist as a cow does its calf. The cow will die in the Jaws of the carnivorous beast in order to save its calf. 'Let me be lost but my brother be saved,' such should be the mental attitude. A Jain house holder will feel respect for his Guru and speak sweet words to a brother-Jain. I am sure the readers will not fail to understand the social significance of these limbs as applied to the contemporary social conditions, though nowhere such a thing is directly attempted in this essay.

The eighth limb is known as *Prabhavana* which consists in "establishing the glory of Jain *Siddhanta*, by removing in all suitable ways, the dense clouds of ignorance." Propagation of Jainism must take place—and for inspiration the great *Acharyas* like Samantabhadra and Aklanka Deva should be daily remembered. Propagation work can be accomplished by different people in different spheres by various methods. A *Sravaka* can do this by carefully accomplishing his daily duties; an ascetic by his daily *Kriyas* and penances. In these days men of Faith must come forth to preach and publish the Jain principles of Metaphysics, ethics and many other branches of knowledge which go to elevate the individuality in every being, spiritually, morally, mentally and physically. People may take advantage of these and enlighten themselves by discarding their gross ignorance. It is a great sin, I say, not to allow people to take light from Jainism. The glory of Jainism must be brought before public by various methods—by publishing litera-

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ture on various branches of Jainology. A taste for the study of Jain works must be created.[1]

Ancient and modern writers generally illustrate these limbs by naming famous persons of antiquity that were prominent for some limb. From this we are not to infer that they were wanting in other limbs but their Right Faith was particularly prominent in one limb. Samantabhadracharya has given these names; generally these very ones are adopted by succeeding writers. Brahmadeva adds one or two fresh illustrations from *Puranas*, on each *Anga.*[2]

Then there are three *Mudhas* or errors from which Right Faith must be free.

The first *Mudha* is known as *Devata Mudha.* This consists in "worshiping, with desire, to obtain favour, of deities whose minds are full of personal likes and dislikes." Every man must place before himself the highest ideal of the most perfect soul conceivable. Jain theology does not admit the ascription of human passions and emotions to Divinity. We must see therein something nobler and higher, something enlightening and elevating. Ignorant men, when they are suffering from worldly troubles, throw off their individual responsibility and fall at the feet of false gods or rather deities who, they think might fulfil their desires. To ask favour from deities is to betray one's own nature—every embodied soul is potentially perfect. If worship and favour are exchangeable in the case of gods they are no gods but mere dealers in exchange. Fierce nature of these false gods evokes only fierceness in man and hence even non-Jain writers have exclaimed in worship "when shall I be like a Jina." The

1. On this section, the limbs of Right Faith, see House holder's Dharma Pages 6-13; *Purusarthasiddhyupaya* 23-30; *Kattigeyanuppekkha* 413-422 and the commentary of Brahmadeva on *Gatha* 41 of *Dravyasangraha.* In this section I have described the limbs only from *Vyavahara* stand-point. Readers may consult *Samayasar* Page 321-330 for the description of these *Angas* from *Nischaya Naya.*

2. These stories have been published in different vernaculars. In karnatic, as far as I know, these stories are rather famous in family circles and priestly preachings, of Jain community.

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very idea of anthropomorphism lowers the nature of Divinity and thereby retards spiritual progress.

The second is known as *Loka Mudha* which consists in "bathing in (the so-called sacred) rivers and oceans, setting up heaps of sands and stones (as objects of worship), immolating oneself by falling from a precifice or by being burnt up in fire (as in *Sati*)." A man of Faith will have to discard such superstitious conventions which are nothing but the effects of false knowledge which is a stumbling block on the path of spiritualism. It would be a defect in Faith if we have any attachment to false sanctity with a false belief that it would acquire merit for us. Jains are against the practice of *Sati* which is also denounced by some non-Jain writers. If we analyse the mental conditions of a girl falling in the burning flames of her husband we will find that *Sati* is in no way short of suicide which deserves discouragement both from social and spiritual points of view.

The third is known as *Pakhandi Mudha* "which consists in the worshipping of false ascetics revolving in the wheel of *Samsar* [births and deaths], who have neither renounced worldly goods, nor occupations, nor *himsa* (causing injury to others)." Many of us come across 'ascetics' who are not real ascetics but mere dealers in various miraculous commodities; the poor are deluded and often times deprived of their possessions. A man of faith is warned to be careful about these spiritually-robed rogues. Ascetics must be free from worldly attachments and then alone they deserve respect from their devotees. No one who is in touch with newspapers is ignorant of such false ascetics who deceive the poor mass in the name of divine gifts; and many of them see prisons for their criminal offences.

Further Right Faith must be free from eight kinds of vanity or pride. Feeling of pride is mere delusion as it results from extra-valuing of things. Pride about a thing, be it internal or external is due to not understanding the real value of the thing in itself and in relation with other things. As then false valuing guaranteed for a man of Faith? Generally eight causes of pride are mentioned by *Acharyas*. "*Mada* or pride is the intoxication of the self in respeet of eight particulars; i. lerning

ii. worship iii. family iv. tribe v. power vi. affluence or accomplishments vii. religious austerity viii. person." [1] A person of faith must be free from pride due to these attachments which are foreign to soul-nature. [2]

Again it is said that a man of Right Faith must be free from intimate association of six *Anayatanas* which are, false Gods, false devotees, false penance, false ascetics and men well versed in false scriptures. Intimate association with these becomes the cause of disturbing Right Faith. It is natural that constant association with false things will weaken a man in his adherence to true things. There are many other remote causes which undermine Right Faith and all these must be plucked out at the proper season. [3]

According to *Tatvarthasutra* Right Faith must be from free five *Aticharas* or violations of Faith by the rise of adverse

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1. *Ratnakaranda*, 26.

2. On the section of three errors' and eight prides' see Householder's Dharma pages 14-17 and the commentary of Brahmadeva on 41 *Dravyasangraha.*

3. It appears that *Anayatanas* overlap the *Mudhas*. But there is some difference. *Mudha* denotes actual regard towards false God and se on but *Anayatana* means intimate association with false Gods and worshippers. Intimate association may or may not produce regard. Though subtle, the difference is important. Samantabhadracharya has not included *Anayatana* in the equipments of Right Faith. But the oft quoted verse about Right Faith does include it. Some might doubt that this is an addition by later writers after Samantabhadra (2nd century A.D.); but this doubt is not well grounded as Kundakunda who lived more than hundred years before Samantabhadra has mentioned *Anayatana* with many other equipments of Right Faith in the seventh *Gatha* of his *Rayanasar*. The difference about details is explained in this way. In *Rayanasar* the *Gatha* does not refer to the fourth stage of *Gunasthana* but it refers to the fifth stage of *Gunasthana* and *Darsana Pratima*. [This has been pointed out to me by Br. Sital Prasadaji in a private letter dated 1-5-1927. I am much indebted to the learned scholar in this connection], The details given in *Rayanasar* are as below; eight *Mada*, three *Mudha*. six *Anayatana*, eight limbs, seven *vyasana*, seven fears, and five *Atichara*. Atichars have been considered in the body of the article. For the details about 'Fears and *vyasanas*' see *Sastrasarasamuchchya* commentary in Kanarese.

kinds of *Karmic* forces. The first *Atichar* is known as *Sanka* i.e Doubt which consists in scepticism with regard to *Jina* and other principles or with regard to the path ot Salvation consisting of Triple-jewel or with regard to scriptures which lay down this path or with regard to the Omniscient teacher who is the source of these scriptures. The second is known as *Kanksha* which consists in the desire for the enjoyment of the fruit of Faith either here or in the next world. The third which is known as *vichikitsa* consists in feeling disgust with regard to *Apta*, scripture and the principles there-in and self-controlled ascetics. The last two which are known as *Anyadrstiprasamsa* and *Samstava* consists in thinking admiringly of and in praising false faith and false believers.[1] Right Faith whether of a householder or of an ascetic must be free from these *Aticharas*. A discussion has been raised in *Slokavartika* as to the propriety of laying down these *Aticharas* (some of which are common to *Angas*) when there are already the limbs of Right Faith. The answer given there is something like this. Three are common to both; the abandonment of the first three *Aticharas* implies the fulfilment of the first three limbs. The negations of *Vatsalya* and other limbs can be included in the last two *Aticharas* the abandoning of which fulfils the remaining *Angas*. Moreover for the sake of symmetry the numbers five of *Aticharas* has been laid down for *Samyagdarsana vrita* and *Sila*. Presence of *Atichara* does not completely annihilate Faith but only soils the ideal purity of it; the latter is sufficiently harmful.[2]

A man of Right Faith is not a dry and destructive rationalist. His angle of rational vision is free from materialistic tinge; he sees something beyond the grave and what is called the riddle of the universe he has to solve. He adopts religion as his means which had been adopted and thereby the aim attained by thousands of souls from hoary antiquity. He has curbed his

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1. The difference between *Prasamsa* and *Samstava* should be noted —one is admiration mentally and the other is the expression of the same in words.

2. This section on *Atichara* is almost adopted from *Slokavartika* Page 468 (Bombay Edition.)

intense passions; and though living in this world he stands above it. He feels respect for people of spiritual tendencies and compassion for all beings. He does not give any importance to his merits and always reflects upon and repents for his sins. His mind is ever balanced and he entertains fear for his wanderings in the wheel of *Samsara*, (births and deaths.).

Thus we see what a high standard of Right conviction amounting to Right Faith, Jainism has placed before its followers. Some might ask 'Is such a faith possible for all'? It is not possible, I admit. For the present we must consider the practical aspects of Right Faith as viewed from the standpoint of the householder only. Jain spiritual progress is not single leap from the bottom to the top. There are fourteen stages on the path.[1] In the third stage Jiva is characterised by a "hovering between certainty and doubt as to the word of Faith." In the fourth stage convictions are quite certain and faith is acquired. When a man enters the fifth stage he begins to observe the rules of Right conduct. In the fifth stage there are eleven steps. When a man enters the first step he is known as *Darsanika* householder and before that he is called a *Pakshika Sravaka*. There is a difference in the purity of the Faith of these two types of householders. *Darsanika* does observe Right Faith in all its details—*Aticharas*, limbs, errors and so on, while a *Pakshika* does not look to these details at all and his Right Faith is without limbs and so on. Faith of a *Pakshika Sravaka* consists in the certainty of conviction with regard to true God, Scripture and Preceptor and the nature of realities and substances; he does not observe the *Dosas* of Right Faith.

1. For a detailed study of these stages see Practical Path Chapter IX.

St. SIMEON STYLITES.

THE following story of Christian asceticism is not unlikely to interest the reader of the Jaina Gazette. It is given in Lecky's History of European morals. The saint named at the the top had bound a rope around him so that it became embedded in his flesh, which putrefied around it. "A horrible stench, intolerable to the by-standers, exhaled from his body, and worms dropped from him whenever he moved, and they filled his bed. Sometimes he left the monastery and slept in a dry well, inhabited, it is said, by demons. He built successively three pillars, the last being sixty feet high and scarcely two cubits in circumference; and on this pillar, during thirty years, he remained exposed to every change of climate, ceaselessly and rapidly bending his body in prayer almost to the level of his feet. A spectator attempted to number these rapid motions, but desisted from weariness when he had counted 1,244. For a whole year, we are told, St. Simeon stood upon one leg, the other being covered with hideous ulcers, while his biographer was commissioner to stand by his side, to pick up the worms that fell from his body and to replace them in the sores, the saint saying to the worm, 'Eat what God has given you.' From every quarter pilgrims of every degree thronged to do him homage. A crowd of prelates followed him to the grave;......the general voice of mankind pronounced him to be the highest model of a Christian saint; and several other anchorites imitated or emulated his penances."

—*C. R. JAIN.*

A Word on the Killing of Wild Animals.

By Muniraj Shree Vidyavijaya.

(Translated from the original Gujarati by Chunilal Shivlal Gandhi from "Dharmadhvaj" No. 6 Vira 2445 p. 66).

AN Indian Raja had ordered his Shikaris to kill all the dogs found in his town, without distinction whether it be in a religious place or in the bazaar, in Hindu or in Musalman quarters. When late Vijaya Dharma Suri, by way of religious instruction, told the Raja to cancel that cruel order, the latter gave a very strange reply, which I cannot forget even now, after eleven years have elapsed. "Dogs should never be kept near men," he said, "by their barking, they disturb my and my subjects' sleep at night". Although his residence was situated about four miles away from the town, still the dogs of the town disturbed him! The same dogs which his subjects did not only tolerate, but even fed with bread and sweets! Finally, after hearing number of irrefutable remonstrations, the Raja said: "and if I do go to Hell, it does not matter!". But the Acharya replied. "No, that shall not be! By enlightening you, I will stop you on your way to Hell!"

Now it is strange that whatsoever trouble has been taken to extirpate the specious of dogs, still these endeavours never proved successful. Since generations, such endeavours have been made, still even now, the same number, or even a larger number of dogs do exist.

Once during a discussion, a royal hunter was asked, "Why do you hunt those antelopes and hares and other innocent and beautiful animals? In which way do they harm you?" Though he used to hunt only for pleasure's sake, still, afraid of being defeated, he replied: "Antelopes do much harm to agriculture, therefore they must be extirpated."

It is easy to refute this opinion. There are, and there have always been, numerous hunters in India, still antelopes have not

decreased in number in any district whatsoever. Moreover, can anybody say that there are richer crops in countries where antelopes are hunted, than in such where they are left in peace? Or were, the inhabitants of Jodhpur poorer in former years, when antelope killing was prohibited, than they are now? Was there a poorer crop of corn there as well as in all the other states where hunting was prohibited formerly than there is now? Nobody can say so. Just on the contrary, there are no longer any such crops as there were at that time, there is no longer such wealth as there was before. Those hunters who, by killing antelopes, tried to secure rich harvests, just achieved the contrary effect.

Now let us proceed further. There are people who believe that tigers, leopards, snakes, scorpions, and other such animals which tear and eat man, and, by stinging, make him suffer formidable pains, or kill him, must be killed and extirpated.

The number of people who are of this opinion, is considerable, and amongst them, there are even persons who abstain from flesh eating and hunting, and who call themselves champions of non-violence. Amongst them, there are Kshatriyas, Brahmins, and Vaishyas too, who condemn hunting and claim to be called true devotees of God. And if, perhaps, they do not kill such dangerous animals themselves, still they do not believe it sinful to make others kill them, or to comply with their being killed, under the pretext that the existence of such animals is dangerous for mankind. In their eyes, those animals are criminals, and to punish crime, they believe to be their duty.

Now it is worth trying to answer the following questions:

1. Does this kind of violence share the sinfulness of common violence?

2. Has man a right to commit such violence?

3. Are the advantages indeed secured which people think to derive from this kind of violence?

The definition of violence is as follows: "To cause pain to another creature in an inimical spirit is called violence."

Now man reflects like this: Those creatures are our enemies, they do harm to our property or to our own species, they

take our lives. Thus they manifest their enmity. And if it is violence to make them suffer pain out of inimical intentions, then what to say about taking their very lives? That is not only violence, but cruelty. It is the climax of that activity of mind called "Raudra Dhyan." If, owing to it, man sinks deeply into sin, it is no wonder.

Now let us examine the second definition of violence. "To destroy life out of carelessness is called violence." In doing harm to the aforesaid animals, selfishness is clearly the underlying motive. And if people kill innocent animals out of selfish motives, then their carelessness is obvious. Because selfishness creates passions, and passion is one of the five forms of carelessness. Thus, it is clear, also from the stand-point of this definition, that this violence shares the sinfulness of common violence.

Now, we have to examine whether we have a right to commit violence. Mankind is a superior species, because man is distinguished, in contradistinction to other creatures, by number of prerogatives.

But it would be an arbitrary conclusion to infer that this superiority gives him the right to kill creatures inferior to him. For within the human species itself, there are likewise individuals gifted with superior power, and if these individuals gifted with superior power would make it a point to kill the individuals of inferior power, then nobody would be able to live in this world. Even mankind itself would be reduced in this way. Thus, to proclaim the battle cry: "We are superior, accordingly let us kill the others," would mean nothing but an invitation for the destruction of one's own species and life too.

Other people argue like this: "Those animals injure us, therefore we are entitled to kill them." Under this pretext, lions, tigers, snakes and scorpions, and, finally, also bugs etc. are being killed.

But people very well acquained with the nature of animals know that even such cruel animals as lions and tigers regard man as the most dangerous of all creatures, and man is indeed such a fearful creature, which fills all other creatures with terror. Human beings are accustomed to dwell together that

is why they are not afraid of one another. But those animals, which are living in forests and caves, in holes and under rocks, in all peacefulness, begin to tremble for their lives, if they see a man approaching their quarters. People are scarcely aware of this fact. Indeed, as long as those poisonous and ferocious animals are not getting upset by such fear, they will never attack a human being. We know of thousands of people who day and night stroll about in the forests and jungles, and who have met tigers and leopards hundreds of times, and many cases of people could be quoted on whose bodies snakes and scorpions were crawling, without doing the least harm. People who allow scorpions to walk on their body, are sometimes believed to have destroyed the poison of the scorpion's sting by a magic spell. This is, of course, superstition. In fact, the scorpion has the peculiarity to sting as soon as its back, is touched and to remain passive as long as it is left in peace. This is why one can allow the scorpion to walk on one's body, without suffering any harm. In the same way, snakes and other animals do not bite as long as they are not teased or frightened.

After all, our belief that those animals injure us, and are after our lives, is quite unjustified. It is, therefore, an impardonable sin to kill, or to wish to kill, only out of selfishness, or for sport's sake, those innocent creatures which live without doing any harm to mankind, and which are unable to express their pains and sorrow.

Indeed, those people who believe these wild animals to be their enemies, are badly mistaken. Without being frightened, they never attack man, and, by-the-bye, tigers and leopards and other wild beasts always do live far from human habitations. How unjustified, to take them, who run away from us and hide themselves from man, for criminals !

Antelopes and other animals only feed on the grass of the fields and forests, by which no human being is being injured. To eat grass, means nothing but to proclaim one's peacefulness and innocence. For if a Raja, after having slaughtered thousands of men, and after having done damage of Lakhs and crores of rupees, if he approaches his adversary with a blade of grass in

his mouth, then he is pardoned, inspite of all his crimes, and granted security and protection. If even the cruel enemy who approaches us in the roll of an animal with grass in his mouth, is spared, how preposterous is it after all to believe ourselves privileged to kill creatures which always feed on grass before our very eyes, and which run frightened away from us into the wildness !

Now the next problem to be considered, is how far men do secure the advantages which they aim at when killing wild beasts.

In destroying wild animals, man has chiefly the aim in view that they will become less in number, and that less people will be killed by animals accordingly.

This practice of trying to reduce the number of human deaths by persecuting wild beasts, is not a new one. It is not a new idea to kill snakes, scorpions, tigers, lions and other such creatures. It has always been practised since the memory of man. Still, up-till now, these wild beasts have not been extirpated, nor their dangers been abolished by this practice.

Moreover, the followers of this policy ought to know that "there is no greater and more fatal error than to believe that one can be happier by harming others." Thus, trying to make mankind happier by destroying wild animals, means to try to escape from light into darkness.

Perhaps it might not be generally known that Government, even by offering considerable rewards, has been trying to extirpate wild animals, in order to lessen the number of human deaths. How unfruitful these endeavours have been, shows the statement of the Secretary to the Government of India in the Gazette of India.

In 1927 A.D., Government spent Rs. 139000 as rewards for killing wild beasts. Rs. 1250 were spent as rewards for killing snakes, the consequence was that 25500 wild beasts and 57000 snakes were killed in that year.

What was the result of spending so much money, and of destroying so much animal life? Let us see! In 1927, the same year in which Rs. 140250 had been spent for the destruction of

beasts and snakes, 21354 men died through animals and snakes (2285 being killed by tigers etc. and 19069 by snake-bite). The most striking fact is that in 1925, 1962 people were eaten by tigers etc. in 1926, 1985 people whereas in the year in which, by spending one lakh and thirty-nine thousand Rupees, 25500 wild beasts were destroyed, 2285 people were eaten by beasts and 19069 killed by snakes.

From the above statistics, the reader may easily infer that the more the wild animals are being destroyed every year, the more the people are being killed by them.

That means, the more the animals are being killed, the more their number increases. Africa abounds in lions and other wild beasts. But inspite of a great part of its population being hunters, and inspite of hunting going on there uninterruptedly, still Africa has remained a haunt of lions and other beasts, the number of which has not yet decreased.

Can there be imagined a greater fiasco than this one which the practice of violence has suffered? It is superfluous to state that indeed, the more creatures of a certain kind are being killed, the more of the latter are being produced. It is a well-known fact that in the houses of people who do not kill bugs, bugs are found only here and there, whereas people who do kill them, can scarcely save themselves from them. In districts where many such people live who do not refrain from violence and killing, we can observe a greater number of obnoxious animals being born, and a greater number of people being killed tham elsewhere.

I may just quote my own experiences made in Shivpuri. Shivpuri is haunted by snakes in the rainy season, and by scorpions in summer. Now the place where the Memorial Temple of the Late Vijaya Dharma Suri stands, was even some years ago, a fearful jungle, to which tigers and leopards used to pay their visits. The Temple was erected. Houses were built. The place began to be populated more and more and now, such wild beasts are not even heard of in a circumference of two miles round about. Still, the danger of snakes and scorpions had remained unchecked till some years ago. When I was per-

forming the Pratikraman at night with my students, we used to see, not rarely, about five to six scorpions appearing at the same time. Without attempting any violent action. the students used to catch them carefully, carry them away, and deposit them at some distant place. The same happened to snakes. By means of a pair of wooden tongs, they were carried away into the distant jungle. This was the only hardship they were made to undergo. The result is that to-day, scorpions and snakes are scarcely ever to be seen here. And the few scorpions who do appear seem to have become quite good friends with the boys, who catch them with their mere hands. Whereas in the town itself, the mischief played by snakes and scorpions has not diminished to-day. The reason is that, except Jains and few other people, scarcely anybody takes the trouble to spare their lives, so that the produce of these creatures has increased so much the more.

It is not difficult to infer from what I said that it is quite erroneous to believe that, by destroying individuals, the species of the respective creatures must become extirpated. But that just on the contrary, the more species is being persecuted, the more it appears to increase.

That is why mankind should strictly abstain from any kind of violence whatsoever, whether towards wild beasts or any other species of living beings.

GLORY OF AHIMSA.

A Lecture.

(From a Correspondent). Ootacamund, May. 27.

ON the occasion of the anniversary of Sri Narayanaguruswami celebrated yesterday at the central maidan at Ootacamund, Srijut C. S. Mallinathji, the Secretary of the South Indian Humanitaran League, Madras, delivered a very learned and interesting lecture on "The Glory of Ahimsa." The following is a brief summary of the lecture :

Ahimsa means the absence of Himsa or injury. Hurting any

of the vitalities (pranas) of a living being through anger, pride, deceit, or greed is defined as Himsa. Prana is said to be that which shows the existence of life in a body. The five senses, the three forces of mind, speech and body, respiration and duration of life, are said to be the ten pranas. Man has all the ten pranas. But plants have only four pranas, viz., the sense of touch, the force of body, respiration and duration of life. The number of pranas increases according to the number of senses possesed by a living being. Worldly souls are either immobile. or mobile. The immobile beings are the earth-bodied, fire-bodied, water bodied, air-bodied, and plants, trees, etc. These have only one sense, viz., the sense of touch. They cannot move from one place to another of their own accord. The mobile beings are those that can move from one place to another and they have two senses or more. For example worms, ants, bees and men have two, three, four, and five senses respectively. To kill a one-sensed being is lesser himsa than to kill a two-sensed being. Similarly the volume of sin increases in proportion to the number of the senses possessed by the being put to death. A layman is ordained not to kill anything except plants and vegetables and an ascetic should on no account kill any kind of life, vegetable or non-vegetable.

Himsa is said to be of four kinds, intentional himsa, himsa done to protect oneself, himsa committed in the discharge of our daily duties, and himsa caused during the conduct of one's business. Of these four the layman should abstain from the first kind of Himsa at all costs. The ascetic should be free from all.

Four Main Essentials.

A person who desires to practise Ahimsa should in the first place cultivate in himself, friendliness for all the living beings, delight at the sight of the learned and the more advanced in spiritual life, mercy for the afflicted, and tolerance towards those who are perversely inclined.

He should also abstain from acts which are causes of Himsa for instance flesh-eating, hunting, killing animals and birds for the sake of their skins and feathers, killing insects and birds and

animals for the sake of scientific research and offering animals and birds as sacrifices to deities.

A follower of Ahimsa should also practice restraint in speech and mind, walking carefully, lifting and laying down things carefully, and examining carefully one's food and drink before taking them.

Ahimsa is said to be the highest Dharma because all the other four virtues, viz, speaking the truth, non-stealing, chastity and contentment are included in it. By speaking falsehood, by stealing a thing, by committing unchastity and by having too much attachment for worldly things one does injury to his own self in the first place and to those who are concerned.

Swami Samantabhadra Acharya says " Ahimsa Bhutanam Jagti Vidhitam Brahma Paramam". One who practises Ahimsa rises to the status of Paramatma. He is worshipped by all. All the living beings gather around him forgetting their enmities and listen to his teachings. Miracles will be experienced wherever he may go. Even gods like Indra come down to the earth to do service to him. Such is the glory of Ahimsa.

SWARAJYA. 30-5-29

Jainism and the Self-Respect Movement.

(By "Self-Respector").

EVER since I became a follower of the Self-respect movement, I was thinking if there existed any movement in ancient India which advocated the principles for which the movement stands at present. I am a student of philosophy and religion and I take pleasure in studying books on comparative religion. For nearly a year I have been studying some books on Jainism. While I was going through those books I was extremely glad and very much surprised to find the Jaina teachings to be the same as those of the Self-respect movement. For the information of the readers I give below some of the grand and sublime teachings of Jainism.

1. The Jaina thinkers do not believe in an anthropomorphic God who creates, rules and destroys the world.

2. God according to Jainism is any perfect soul that has realised the Divinity in itself. You and I can become God by our own efforts.

3. Every man is the architect of his own life. He is alone responsible for his happiness or misery.

4. Every man is endowed with infinite energy which he is at liberty to use.

5. Social, economic, political or even spiritual emancipation of a nation or community is in the hands of its members.

6. The world is eternal and matter is indestructible.

7. Jainism does not believe in any of the superstitious beliefs of Hinduism.

8. The Jains do not believe in *Piturloka* or *Shraddas.*

9. They have no caste among them. They hold that even the son of a "Pariah" should be respected as god if he has right perception.

10. They do not seek the help of the Brahmins for performing any ceremony.

11. They do not accept the Vedas, Puranas, Smritis or any of the Brahminical Books.

12. They lay much stress on individual exertion. "If you want to be happy, you must work. Neither Rama, Krishna nor Christ can help you".

13. Their first teaching is, "Be kind to all beings, respectful to those that are righteous, merciful to those that are perversely inclined."

The teachings of Jainism are in short, based upon Common-sense, Reason and Logic.

23-6-29. REVOLT.

A belief in Religion is a necessary ingredient for the uplift of humanity.*

BY

(Miss Joyce Siraj-ud-din).

I shall arrange my remarks under three heads.

Firstly, the definition of the terms used in the proposition under discussion to show that in the very nature of things, a belief in religion is necessary for human uplift.

Secondly the negative value of religion in human life and progress.

Thirdly its positive value as an agency which supplies the greatest incentive to social service and human welfare.

Firstly, religion in the right sense may be defined as a belief in, and dependence upon some being or power for good, which is outside of oneself and above the limitations and defects of self.

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* Under the auspices of Mahavira Jain Association, L. Nathu Mal Jaini Inter-Collegiate Declamation Contest, was held under the presidency of Rev. Dr. E. D. Lucas, Principal, Forman Christian College, Lahore.

The Judges were R. B. Moti Sagar, Vice-Chancellor, Delhi University; Mr. Justice Kanwar Dalip Singh and Miss Porter, Principal Kinnaird College.

Seven Colleges including the Law College, the Medical College and the Hindu Sabha College, Amritsar, were represented by the speakers. The subjects for the declamation were, "The necessity of Religion for the uplift of humanity," "the Influence of Mahavira on Indian thought and literature,' "They say, what do they say? Let them say."

The attendance was very large and the speeches were of high order. Sustained interest was kept throughout. There were 12 contestants. Two Gold Medals were given by Lala Tribhawan Nath Jain Kapurthala in the sacred memory of his father, late L. Nathu Mal Jain, first of which was awarded to Miss Joyce Siraj Din of Forman Christian College and the second Gold Medal to Mr. Kul Bhushan of the D. A. V. College, both the winners took up the first subject i.e. "Religion is a necessary ingredient for the uplift of humanity."

The relation between such a belief and life is the most intimate one.

As a man thinks, so he is.

Just as the whole mechanical world depends upon ideas for their formal causes, so the whole realm of human conduct is the product of ideas.

Belief and conduct are twin sisters. Sow a thought, reap an act; sow an act, reap a habit; sow a habit reap a character; sow a character and reap an eternal destiny.

The uplift of humanity depends on the strong and the mighty serving and lifting up the weak and the down-trodden and not upon the big fish swallowing up the small fry.

During the years of the Great War when Germany's star was in the ascendant, there appeared a picture of Kaiser William standing on the top of a ladder of gigantic size, the rungs of which were composed of piled up human corpses. and with the picture were the words "See how high I have risen."

If this were the true picture of any man, it would be the picture of a man without religion, a man living in and for himself. The incessant cry and watchword of self is "Take, grab and slay." Religion supplies one with the belief in the not self whose underlying motto is "Give, spend and sacrifice."

Secondly, the negative value of religion is so obvious that only a few words will suffice here. This negative value is not at all to be considered a negligible factor in human life. Religion is the most potent known influence in human life, in performing that destructive work against the forces of evil both inside ourselves and outside, which are arrayed to carry on an incessant warfare, not only to minimize and dwarf all efforts towards progress but even to make life itself impossible.

If it were not for a belief in some sort of religion, how many more hospitals and orphanages, prisons and lunatic asylums would have to be filled with the sick and the suffering, the murderers and robbers and male factors of all descriptions.

Thirdly the positive value of religion is twofold. It gives a sense of personal peace and contentment.

Godliness is the health of the soul and without it there is no contentment.

But if religion stops at the personal contentment it makes itself liable to the charge of the Bolshevist that "Religion is an opiate which puts men to sleep."

To answer this charge and to show that instead of being merely a passive and a pacifying factor, religion has proved itself to be the greatest dynamic force in the world's history, we have only to cast a momentary glance on the positive achievements of some of the well-known religions of the world.

For example how the great religion of Buddha delivered the masses from caste oppression, and lifted the outcast pariah to sit by the side of the high caste Brahmin.

How the religion of Islam changed the savage and idolatrous Arabs into humane worshippers of the one true God, and made them the torch-bearers of civilization to mediaeval world.

How the religion of the meek and lowly Christ made the mighty Roman Empire lay down her arms before it and how in our own day it has transformed the blood-thirsty cannibals of the South Sea islands into the servants of humanity.

Time does not permit speaking of the softening and mellowing influences of Hinduism and the law of sacredness of life taught by the great Mahavira in Jainism, which have an exceeding great value in these days of wars and rumours of wars.

Thus did the Parliament of Religions, which has just closed its sessions in Calcutta, express itself :—

"The greatest force in the world to-day for the establishment of peace is religion and the only hope for security against war, lies in the mobilization of all the religious forces in the world, against that evil."

Says Bernard Shaw, 'This much I know looking at life at seventy, men without religion are moral cowards and mostly physical cowards too when they are sober. Civilization cannot survive without religion. It matters not what name we bestow upon our Divinity—Life Force, World Spirit, Elan Vital, Creative Evolution—without religion life becomes a concate-

nation of accidents. I can conceive of salvation without a god but I cannot conceive of it without a religion.

So says H. G. Wells, "Religion is the first thing and the last thing, and until a man has found God and been found God, he begins at no beginning he works to no end. He may have his friendships, his partial loyalties, his scraps of honour, but all these things fall into place and life falls into place only with God."

The poet Cowper, in his "Soliloquy of Alexander Selkirk" when he was marooned on desert island, says

"Religion! What treasure untold
Resides in that heavenly word,
More precious than silver and gold,
Or all that this earth can afford.
But the sound of the church-going bell
These valleys and rocks never heard
Never sighed at the sound of a knell
Nor smiled when the Sabbath appeared."

Such were the sentiments of Alexander Selkirk, and such would be the condition of the human race without this all important ingredient of religion which supplies both consolation and that incentive for good living, which are

"More precious than silver and gold
Or all that this earth can afford."

Mr. J. L. JAINI'S FUND.

WITH reference to a notice by Brahmchari Sital Pershadji appearing on page 70 of the Jain Gazatte (English) for March 1929, asking for opinions for the best means for utilizing the late Mr. J. L. Jaini's Charitable Fund, I beg to submit the following proposals for favour of consideration by the Executors of the said Trust :—

1. I am in complete accord with the first four out of the six suggestions made on page 71 of the said issue.

2. In order to carry out the 6th suggestion, I am of opinion that a regular society, like the one noted below, should be established, with the sole object of carrying on research work and publishing tracts, and a sum of about Rs. 30,000 should be earmarked for this purpose.

Name:—Jain Research Society.

Object:—To make research in Ancient Indian Literature, both Jain and Non-Jain.

Programme:—Its first work should be to bring out:—

1 *An authentic History of India.* This book should be intended for use in Secondary Schools and Colleges, and should give authentic accounts of the events, Jain and Hindu Kings Warriors, Poets, Authors, Ancient Civilization, Culture etc.

2 *Ancient India.* This book should be intended to give a detailed account of the Pre-Mohamadan period and should be meant for use by advanced students, as the former one cannot be expected to give any lengthy account of the said period

Explanations.

1. By the term 'Non Jain Ancient Indian Literature,' I refer only to references and allusions for the purposes of research; the research work, being of a more important nature than mere translation of Jain Sacred books, necessitates comparative study of other religions to some extent.

2. In outlining this programme, my aim is not only to begin the work with the compilation of History and end it there, but to push on research in all branches of learning viz:—Karnanuyoga or Mathematics, Geography, Astronomy—Dravyanuyoga or Logic, Philosophy, Theology etc.—My only suggestion here is that Pratamanuyoga or History may be taken up first, and other branches of learning, afterwards.

Reasons.

1. Modern Histories give no account of the Jain Kinga Authors, Poets, Heroes, who played so conspicuous a part in the early History of India.

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2. Facts about the origin and tenets of Jainism have been grossly misrepresented.

3. Facts about Hindu Culture and events have also been misrepresented in many cases.

4. An authentic History, like the aforesaid one, would preserve the glory of Jainism in by-gone ages, and would be for the good of man-kind, as desired by the donor.

Estimates of Expenses.

The expenses of the society in a city like Delhi where every sort of information on educational matters can be had easily will come to about Rs. 5000 a year, as shown below :—

House rent	Rs. 50 a month.
A clerk, typist and copyist ...	50 a month.
One servant and one cook ...	30 ,,
Correspondence, postage & stationery ...	20 ,,
Other misc. charges of the workers ...	100 ,,
Total.	Rs. 250 a month or 3000 a year.
Purchase of books, & travelling expenses in search of old Manuscripts, epigrams etc.	Rs. 2000 a year.
Total.	Rs. 5000 a year.

The publication of the afore-said two works is likely to take two years.

This expense cannot be defrayed merely from the interest and a portion of the principal will have to be exhausted. This deficiency is likely to be made good by the profits accruing from the sale proceeds of books of the society and by fresh donations.

In case my proposal gets the approval of the Trustees, crudite scholars like Vidyavaridhi Mr. C. R. Jaina, Bar-at-Law, may kindly be requested to start the work.

DHARAMPURA, *Delhi.*

INDERLAL, *Auditor.*

SOME OBSERVATIONS ON JAINA GOTRAS.

BY

A. N. Upadhya, B.A.

THE list of Gotras published in Jaina Gazette (XXIII, 8, 229.) with its supplement (Ibid 9, 259) has not failed to attract the attention of critical readers, as can be seen from Mr. K. P. Jain's note thereon (Ibid 10, 11 and 12; 293). No doubt the list is interesting in various ways and as Mr. Kampta Prasada remarks, it needs further elucidation. It is a moderate ambition of these following paragraphs to shed some side-light on the literary constituents, if not the sources, of that list.

The present writer could get another Ms. of this list, copied for him from an old Ms. in Devanagari Characters. As the list stands it is a self-sufficient booklet with an interesting Colophon :—" *Iti Gotra-sutra-pravara-Sakha-mani-nikara samapta.*" Comparison of this Ms. with the list published in J. G. had proved really fruitful. The Printed Text (P. T.) gives seventy-four Gotras with their Pravaras &c. While this Ms. gives eighty-four. Only seventy-one Gotras with their Pravaras &c. are common to both; the last three of the P.T. are not found in the Ms. and the last thirteen from the Ms. are not found in the P.T. The numbering in the Ms. is different: 1-32 of the P.T. are numbered in the Ms. as 40-71 and 33-71 as 1-39. The Gotra 26th of the Ms. is not found in the P.T. of which the 66th is a blank. Looking to the usual method in the list of assigning two Gotras to each Sakha one expects from the list itself that one Gotra is missing between 57 and 58 (P.T.) and its Sakha must be the same as that of 57. The Gotra 26th of the Ms. fulfils the condition. The numbering in the P.T. appears to be more genuine, from the fact that the names of Sutras and Pravaras whose literary sources have been traced below, are found in this

very order. The beginning of Sakhas with *Paryaya* evidences the same conclusion. The 13 additional Gotras &c. of the Ms. not found in P.T. are given below.

	Gotra	Pravara	Sutra	Sakha
72	Sushena	Garishthagih	Yasobhadra	Samkrama
73	Bhanudatta	Visvabhrit	Yasobahu	Do
74	Dhanapati	Visvasrit	Lokachara * (Lohacharya ?)	Karma Lesaya
75	Surendradatta	Visvet	Jayabhadra	Do
76	Surakirti	Visvabhuk	Vinayandhara	Dravya Lesya
77	Sarvadeva	Visvanayaka	Sridatta	Do
78	Padmasya	Visvasih	Do (?)	Parinama Lesya
79	Vinuti (?) kirti	Visvajit	Arha?datta	Do
80	Kshemankara	Vijitantaka	Jinasena	Bhanu Lesya
81	Vimalakirti	Vibhava	Arhadbali	Do
82	Varadharma	Do (?) (Vibhaya ?)	Maghanandi	Sata
83	Narmada	Visokha (?) (°ka ?)	Dharasena	,,
84	Matisagara	Virajah	Pushpadanta	Asata Sakha.

Both the texts are corrupt: many mistakes have crept in due to scribal negligence. When it is possible to build a fairly correct text in the light of literary sources noted below, it would be vain to tire out readers by giving VARIAE LECTIONES. But these differences in readings, in some cases, point to one fact that the list of Gotras has travelled different provinces of different dialects as can be inferred from phonetic changes. There are some cases where *Kha* and *gha*, *tha* and *dha*, *da* and *ta* are interchanged. Names of some Gotras are altogether different in this Ms. In the absence of some more genuine Mss., I hav refrained myself from giving the details of textual discussions. However a printed list in *Devanagari* Characters—which would be of use to our Sastric friends also—is a desideratum.

Some remarks can be made on this list in comparison with the Brahmanic list; but at this stage it would be really a rash step when even our text is not definite.

Leaving out slight errors and differences in both the lists it is possible to have some general statements on the list of Sakhas, These errors can be checked in the light of original

sources from which the names of Sakhas are drawn. (For instance the Sakha of *Hariketu* Gotra should be 'Paryaya-Samasa'). Each Sakha claims two Gotras and this rule is observed throughout the list with the only one exception between numbers 57 and 58 as noted above. What are these *Paryaya* and *Paryaya Samasa.* According to Gommatasara (316-17 Natharangaji edition.) there are twenty kinds of Sruta-knowledge—10 original and 10 more derived by the suffix of the word *Samasa.* Certainly these are not the names of Books like Acharanga and though now lost according to Digambara tradition. Thus forty Gotras have been covered by these twenty *Prakaras* of Sruta-knowledge. Further on twelve Angas cover twenty-four Gotras. The names of remaining 10 Sakhas of the P. T. have been drawn from the names of two *Upangas,* namely, *Parikarma* (with its five sub-divisions) and *Sutra.* But the 13 additional Sakhas of the Ms. (just given above) can hardly be explained on any literary ground. It is difficult to understand how *Lesya* has encroached upon the list of Sakhas. Some of these names are found in Gommatasara, under *Lesyadhikara* (490-91, N. E.)

It is more than once remarked that the text as it exists is corrupt in many places. The names of Sutras from *Kumbha* to *Sarvavijaya* (1-30 P.T.) are the same as the names of *Ganadharas* of Lord Vrishabha—*Kumbha* is the second *Ganadhara* and the series continues. (See *Punyahavachana, Pujapatha* Kolhapur p. 32.) Sutras from *Vrishabhasena* to *Gautama* (31-52 P. T.) are the names of *Ganadharamukhyas* of twenty-four Tirthankaras. Sutras, *Meru* and *Muniyajna* (jaya Ms) I have not been able to trace anywhere, Sutras 54-57 (Nos. in P. T.) are the names of first four *Srutakevalins* (the ms. gives the proper order): 58-69 are the names of Mahavira's *Ganadharas.* Sutra-Names of numbers 63 and 64 are not correct in the P.T.. the ms. reads *Maundi* and *Putra* respectively—thus dividing the name of 6th Ganadhara (*Maundiputra*) for two Gotras (Nos. 63 and 64.) Name of the 9th *Ganadhara* is altogether left. Sutras 70 to 74 are the names of the first five *Dasapurvadharins.* Now coming to the additional 13 Sutras of the Ms. (given above) the first three are the names of tee 2nd. 3rd and 4th *Acharangadharins.* Every

one of us is acquainted with the last five names but I have not been able to trace the sources of 74-79.

All the seventyone Pravaras have been taken from the twelve verses of the 1st *Sata* and two verses of the 2nd *Sata* of the *Sahasranama* * composed by Jinasena; the additional 13 Pravara-names are found in the first three verses of *Sthavishtha Sata.*

Of the eighty four names of Gotras, I have been able to trace the source of some about thirty names only. They are found in the lists of names of *Yakshas*, of Fathers of Tirthankaras, of *Kuladharas*, of *Chakravartins*, of *Baladevas*, of *Vasudevas* and of *Rudras*. Sometimes the same name is present in more than one place. Many of the names of Gotras sound like the names of *Vidyadharas* and I think many of them can be found in Mahapurana of Jinasena.

To conclude, the materials, and of which the list of Gotras with their Pravaras, Sutras and Sakhas is made, have a close relation with, if not their sources in, Prathamanuyoga and Ritualistic literature. So far as our knowledge of history of Jaina literature goes, we do not know whether the Anga works were ever treated as the special properties of this or that family as the list of Sakhas seems to indicate.

Translation of The Deva, Sastra and Guru Puja

BY

(C. R. Jain, Vidya-Varidhi).

Aum! Victory! Victory! Victory to the Jinendra! I salute Thee! I salute Thee! I salute Thee.

Salutation to the Arhanta! Salutation to the Siddha! Salutation to the *Acharya!* Salutation to the *Upadhyaya!* Salutation to the *sadhus* all!

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* So far as I know there are three Sahasranams, one (a part of Mahapurana) by Jinasena, another by Asadhara and a third one—Laghu sahasranama of some unknown author.

Aum ! Salutation to the Eternal Root Mantram !

There are but four auspicious objects: the Arhant is auspicious ! the Siddha is auspicious ! the Sadhu is auspicious ! the Dharma propounded by the Omniscient Arhant is auspicious.

There are but four most excellent objects: the Arhant is the most excellent ! the Siddha is the most excellent ! the Dharma propounded by the Omniscient *Arhant* is the most excellent.

There are but four Refuges : the Arhant is the refugo ! the Siddha is the refuge ! the Sadhu is the refuge ! the Dharma propounded by the Omniscient Arhant is the refuge !

Aum ! Salutation to the Arhant ! Svaha !

Whoso reflects on the five-fold obeisance *mantram* has all his sins destroyed, whether he be clean or unclean, happy or miserable !

Whatever the condition of the body. whether it be pure or impure, whosoever thinks of the Supreme Souls, is pure !

This five-fold obeisance *mantram* is uncontestably supreme it is the destroyer of all kinds of troubles ! amongst auspicious things it is the most auspicious !

This afore-said Obeisance *mantram* is the destroyer of all sins ; in good actions as well as in all other actions it leads to good results !

The word Arhan is expressive of the Supreme Divinity and the seed that will produce Siddhahood ; it is the most excellent : I salute the Word !

I salute the Group of Siddhas who have freed Themselves from the eight kinds of *karmas*, who are the abode of the Goddess of Moksha (Salvation) and who are endowed with Right Faith and the other Divine qualifications !

O Lord of Conquerors ! Thine adoration destroys all kinds of troubles, exorcises gnomes, sprites and all kinds of goblins, and renders harmless even a poison !

With water, sandalwood-paste, rice, flowers, sweets, light, incense and fruits I worship the Lord Jina (Conqueror) in the Temple of the Jina, resounding with thought-purifying meritorious chanting (of worshippers) ?

Aum! Rhim! I offer an arghyam to the worshipful God of a thousand names! svaha!

The Glorious Lord of the Conquerors, who is worshipped by the worlds, the author of the Syadvada and endowed with the fourfold Infinities (of Knowledge, Perception, Happiness and Power); I shall salute and worship such a Lord in the manner which has been laid down by the Mula Sangha for the increase of merit of the Right Believers.

May Peace prevail for the sake of the
Teacher of the three Worlds!
May Peace prevail for the sake of the
Glory of Spiritual Purity!
May Peace prevail for the sake of the
Great Light of all-embracing Perception!
May Peace prevail for the sake of the
Glory that is joyous, captivating and wonderful!
May there be Peace for the sake of the Omniscient Lord!
May there be Peace for the sake of the Propounder of the
Self and not-self natures!
May there be Peace for the sake of the Lord
Whose consciousness embraces the three Worlds!
May there be Peace for the sake of the
Knower of all that exists in the three (periods) of Times!

Taking pure articles, according to customs of the time and place and desirous of attaining to the impassibility in passion throuh the increasing purity of the inner feelings, I worship the worshipful One; sustaining myself on the various forms of ritual-adoration, chanting, contemplation and the like!

O Thou Arhant! Who art the Greatest among the Great Ones of the world, I worship Thee, by offering, with one-pointed mind, into the fire of Full Knowledge, all the pure articles, which have been appointed for this purpose!

May there be Peace for the sake of Sri Risabha Deva!
For Sri Ajitnath's sake Peace!
Peace for the sake of Sri Sambhavanathji!
For the sake of Sri Abhinandannathji Peace!

Peace for the sake of Sri Sumatinathji !
For the sake of Sri Padmaprabhaji Peace !
Peace for the sake of Sri Suparsvanathjj !
For Sri Chandra Prabhuji's sake Peace !
Peace for the sake of Sri Puspadantaji !
For Sri Sitalnathji's sake Peace !
Peace for the sake of Sri Sreyansanathji !
For Sri Baspujyaji's sake Peace !
Peace for the sake of Sri Vimalanathji !
For Sri Anantanathji's sake Peace !
Peace for the sake of Sri Dharmanathji !
For the sake of Sri Santinathji Peace !
Peace for the sake of Sri Kunthunathji !
For the sake of Aranathji Peace !
Peace for the sake of Sri Mallinathji !
For the sake of Sri Munisuvratanathji Peace !
Peace for the sake of Sri Naminathji Peace !
For the sake of Sri Neminathji Peace !
Peace for the sake of Sri Parsvanathji !
May there be Peace for the sake of Sri Vardhamanaji !

May those great saints help us who are endowed with indestructible, immutable and unequalled omniscience and those with the pure effulgent Manahparyaya-jnana and possess Avadhi-Jnana !

May those great saints help us, who are endowed with the *Kosthastha-dhanyopama*, the *ekabija*, the *Sambhinna-sansroti* and the *padanusari riddhis* !

(Note.—The *Kosthasthadhanyopama riddhi* is the power to retain quite distinctly the contents of knowledge. The *ekabija* is the power to comprehend a whole work by the barest acquaintance with one of its fundamental sentences. The *Sambhinna-samsroti* is the power to grasp the speech of a crowd of living beings at once ; and the *padanusari* is the power to understand the contents of a whole book if only a sentence from the beginning, middle or end of it be known.

May those great saints help us, who have attained to the transcendence of the five senses as the means of knowledge (that is to say who can see hear, touch, taste and smell things from a much greater distance than is possible with the normal senses.)

May those great saints help us, who are endowed with the *pragna-sraman*, the *pratyeka-buddhi* and the *pravada riddhis*; who know the ten *purvas* and the fourteen *purvakara*, and who possessed the knowledge known as the *Nimitta jnana*!

(Note.—The *prajna-sraman riddhi* is the power to know extremely subtle matters, which none but the knower of the *whole* of the Teaching of the Omniscient One can know. The *pratyeka-buddhi* is the ability to understand the nature of the Truth without instruction from anyone. The *daspurvi* is the attainment of the extraordinary powers (vidyas) such as the *Maharohini*. The knowledge of the scriptural lore is the *chaturdasapurvi riddhi*. The faculty of conquering another in a disputation is the *Vada-riddhi*. The *Nimitta-jnana* is of eight kinds.

May those great saints protect us, who are endowed with the *anima*, the *mahima*, the *laghima* and the *garima riddhis*, and who possess the extraordinary powers of the mind, speech and the body!

(Note.—The *anima* is the power to make one's body small as an atom; the *mahima* is the reverse of this, when the body can become very very big, as a huge mountain; the *laghima* is the power to make the body very very light and the *garima* enables one to make the body abnormally heavy. The supreme type of the *manobala* is in operation, when one can in less than 48 minutes mentally go through the entirety of the field of knowledge described in all the 12 *Angas*, The corresponding power of extraordinary speech implies the power to recite the entirety of the aforesaid knowledge in the same period of time. The extraordinary type of bodily strength is displayed, when one can go without food and water for as much as six months or a year without losing the glow and vigour of the body.)

May those great saints protect us, who possess the *Kamarupitva*, the *vasitva*, the *esvarya*, the *prakamya*, the *antarddhi*, the *apti* and the *apratighata* riddhis!

(Note. The power to change one's form is termed the *Kamarupitva*; the *vasitva* is the power to make all beings love one; the lordship of the world is the *esvarya*; to walk over water and to penetrate into earth arise from the *prakamya*; to become invisible is the function of the *antardha*; the ability to touch the sun and the moon with one's fingure is the *apti*; and to pass through walls, mountains etc. is termed the *apratighata riddhi*.

May those great saints help us, who are endowed with the *Jangha-charana*, the *charan* and the *akasagamini riddhis*.

(Note. To walk two inches above the ground by moving the legs is the *Janghacharana riddhi*; to move in the air without hurting leaves, flowers etc. is the *charan-riddhi*; and to glide in the air in a sitting or standing posture without the aid of one's legs is the *akasagamini riddhi*.

May those great saints help us, who are endowed with the *dipta-tapa*, the *tapta-tapa*, the *mahatapa*, the *ugra tapa*, the *ghore-tapa*, the *ghora parakrama* and the *ghora brahmacharya riddhis!*

(Note.—These are the special powers developed under *tapa* (asceticism). In detail, the *diptatapa* is the power that increases the vigour and makes the body shine; the power that prevents the formation of faeces, excreta etc. from the food eaten, is the *tapta tapa*; the endurance of death without flinching in the midst of a fast is the *ugra-tapa*; maintaining a fast even when unwell, also the staying in forests infested with wild beasts is the *ghora-tapa*; persevering in asceticism in uninhabited awesome places though unwell is the *ghora parakrama*; and the observance of a rule of celibacy that remains undefiled even in dreams is the *ghora brahmacharya riddhi*).

May those great saints help us who are endowed with the *amarsosadhi*, the *sarvosadhi*, the *asibisa*, the *dristibisa*, the *khilausadhi*.

(Note.—The riddhis enumerated here are all medicinal, that is curative: the *amarosadhi* signifies cure effected by the saint's

touch; the *sarvasadhi* cures by the contact of the air that has touched the saint's body; when poison loses its destructive properties in the saint's mouth, or when his word is effective in removing the trouble of another due to poison, that is the *asibisa*; when poison is deprived of its effect by the mere sight of the saint, it is the case of the *dristibisa*; and the *khilausadhi*, the *bitosadhi*, the *jalosadhi* and the *malosadhi* signify respectively cure by the wind that has passed over the phlegm, the excrement, the sweat and the stuff from the ear, the nose or the teeth).

May those great saints help us, who are endowed with the *Kshirasravi*, the *ghritasravi*, the *madhvasravi*, the *amritasravi*, the *aksinasamvasa*, and the *aksinamahanasa riddhis!*

(Note.—The *kshirasravi*, the *ghritasravi*, the *madhvasravi* and the *amritasravi riddhis* bear reference respectively to milk, ghee (clarified butter), honey and ambrosia. They signify power, which is able to impart their respective properties to the plainest food placed in the hand of the saint. The *akshinasamasa* signifies extraordinary amplification of a place to accomodate even large armies-and the last named i.e., the *akshinamahanasa* denotes the increase of food with which whole crowds may be fed).

The Worship of God, the Scripture and the Preceptor!

Victory to the Great Conqueror, who is the well-wisher of all living-beings, who is the all-knowing Lord, who removes the pain and affliction of all that breathe, whose goodness is known all over the universe, who has destroyed the enemy of Karma' who is wedded to the Goddess of Immortality, whose neck is encircled by the sovereign Lady Nirvan, and whose feet are worshipped by the lords of celestials of beautiful necks!

O Goddess Saraswati! O worshipful Lady! like a bee that loves flowers, I approach Thy lotus Feet! O thou that arose from the mouth of Lord Jinendra! respectfully do I pray Thee: be pleased with me and abide in my mind eternally and endow-

ing with Right Faith, protect me from transmigration! I shall now worship Thee!

I worship the Feet of the Guru, who has attained to fame for the saintly asceticism, who is revered and great!

(To be Continued.)

An Appeal for a Jain Dharamsala in Simla.

To

All Jains in India.

BRETHREN, Is it not deplorable, and highly too, that Simla, the Summer Capital of India, should so miserably lack in facilities of suitable accommodation for orthodox visitors—Jains in particular and Hindus of other creeds in general who come up annually in no small numbers. The unorthodox visitors have plenty of hotels and restaurants which cater most satisfactorily for their comforts and convenience during their sojourn to this "QUEEN OF THE HILLS." The Jain visitor has, on the other hand, to suffer in no small measure for his board and lodging. He knocks about with his luggage following close an his heels, enquiring at every step, for a Dharamsala or some suitable place of abode. His consternation and disappointment at the non-existence of such an institution in the capital where he finds himself a total stranger, can very well be imagined. He has therefore, to make the best of what he gets, and considers himself most fortunate if he succeeds in securing a lodging, even of the lowest order, which can in no way be termed desirable or even satisfactory from the point of view of our religious susceptibilities. THE PROVISION OF A JAIN DHARMASALA IN SIMLA IS THEREFORE A MOST URGENT AND PRESSING NEED WHICH CANNOT BE DENIED BY ANY ONE WHO COMES TO SIMLA OR IGNORED BY US.

The acuteness of the situation has for some time past been seriously engaging the attention of the Jain Sabha, Simla. The

Sabha has already made a move in the matter and resolved not to spare any pains in accomplishing the erection of a Dharamsala where the orthodox visitors can conveniently be accommodated and the performance of their worship, etc., conducted without any compunction or sense of uncongenial surrounding or atmosphere. A site adjoining the Jain temple has already been acquired for the purpose at a cost of Rs. 20,500,

At a general meeting held recently, the Jain Sabha has approved of the plan of the proposed Dharamsala, prepared by Mr. D. A. Mande, F.I.A.A,, a well known architect of Simla. This plan has been submitted to the Simla Municipality for sanction.

The construction of the Dharamsala is estimated to cost Rs. 50,000 approximately, The donations and subscriptions so far realized and promised amount to about Rs. 20,000 which leaves a balance of Rs. 30,000 still to be raised.

Much as it desires, the Jain community in Simla being circumscribed cannot however, possibly finance the scheme without the generous support and hearty co-operation of its mofussil brethren, who we feel sure, will not hesitate to open out their purse towards an object so noble and laudable in itself as not to need any word of explanation in its justification, Further, the Scriptures of Jain religion enjoin on its followers that they should congregate for worship in Jain temples, and build Dharamsalas in order that the unification of their community may be encouraged, developed and perpetuated. There is, therefore no important or big town in India where one does not find our temples and Dharamsalas. Indeed, there is no reason why the existing deficiency in such an important station as Simla be not made up by the addition of a Dharamsala to the Jain temple.

"UNITY IS STRENGTH" and there is nothing which a united effort cannot accomplish. The whole record of the Jain community is a standing proof of this dictum. Let us then rise up to the occasion so that the task already taken in hand be brought to a successful close.

We earnestly hope that this humble appeal will evoke

generous response from our brethren who should not be long in sending in their donations and subscriptions in order that this noble task be completed with the least possible delay.

Incidentally, we would mention that, with a view to commemorate the names of the donors, it has been decided that :—

(i) the names of the gentlemen subscribing Rs. 1500 to Rs. 2000, which represent the approximate cost of one room, be inscribed on the slab affixed to the room built out of his donation;

(ii) the names of all gentlemen subscribing Rs, 250 or more be inscribed on a big tablet to be erected at a conspicuous place within the Dharamsala.

Note.—Subscriptions and donations may kindly be sent to the Imperial Bank of India, Simla, for credit to Jain Dharamsala account, or the Secretary, Digambar Jain Sabha, Simla, who will issue proper receipts.

We are,
Yours brotherly,
SIMLA, *Members of the Digambar Jain Sabha.*

Reviews of books and periodicals.

Hindi.

Jaina Inscriptions Parts II and III collected, compiled and published by Puran Chand Nahar, M.A., B.L., M.R.A.S. Calcutta. Size Demy Quarto.

Part II price Rupees 5 only. This volume contains 1111 inscriptions found in several places such as Sammed Shikar, Rajagriha, Pavapuri, Kshatriakund, Madhuban, Calcutta, Azimganj, Lucknow, Agra, Jaipur, Udaipur, Hyderabad, Madras etc. Index of places, the names of Kings, the names of Acharayas with their Gachchas and dates, the different sub-castes among the Shravakas and their gotras are of great help to the reader of these inscriptions. There are eleven plates in this volume. The Inscriptions are all printed in Devnagri characters.

Part III Price Rupees 8 only. This volume contains 479 inscriptions and is entirely devoted to Jaisalmer and its adjoining villages. Jaisalmer is a place of unique importance as a great centre of the activities of the Swetambara Jains and as a place where a large collection of Jaina sacred books is carefully preserved. Mr. Nahar has visited this place and collected the inscriptions in person. Some of the inscriptions are very interesting and useful to students of history. Three of them are referred to in the Introduction. They are 1. Tapapattika Inscription which gives an account of the austerities and penances as laid down in the Jain Agamas and an account of the Five Kalyanas of the Tirthankaras 2. The Prasasti in the Parsvanatha temple at Lodarva written in verse within Satadala Padma Yantra, and 3. The inscription of Pattawali which enumerates the names of teachers from Lord Mahavira to Devardhi Gani Kshamashramana under whose supervision the then existing Jaina Canons were reduced to writing at the Council of Vallabhi in Gujerat. The volume contains five appendices giving the dates, names of sovereigns and ruling princes, list of clans and gotras, names of Gachchas with Acharyas and places of consecration found in the inscriptions. These appendices will be found very useful for reference. The elaborate introduction in Hindi is very interesting and useful. Twenty-one plates of the inscriptions and eleven plates of some of the beautiful views of temples adorn this volume.

Both the volumes are nicely got up. The volumes are bound to be of immense help to students of Indian History and especially of Jainism. To do justice to the comprehensive nature of the title "Jaina Inscriptions," we think that inscriptions of the Digambar Jains also should have been included in the volumes. It is impossible to have a correct account of Jainism purely from the information furnished by one sect only. A critical introduction in English based on the inscriptions will greatly enhance the value and usefulness of the volumes. We congratulate Mr. Nahar for his excellent volumes which must have cost him much labour and money.

Sraddha-Vidhi-prakaran or Sravaka-Vidhi translated into Hindi by Sriyut Tilak Vijayaji Punjabee and published by Sri Atmatilak Grantha Society, 95 Ravivarpet, Poona city. Size Cr. Octavo. Price Rs. 4 only.

This is a unique publication in Hindi giving full accounts of Sravaka's duties according to the Swetambara sect. The author Sri Ratnasekhar Suri is said to have belonged to the lineage of Sri Sudharma Swami. He lived from 1401 to 1471 A.D. He was a great scholar in Sanskrit and Prakrit and well versed in Swetambar Jain Scriptures. His vast learning even attracted the attention of non-Jains who conferred on him the title of "Bala-Saraswati." At first he composed 17 gathas in Prakrit giving the Sraddha-vidhi. Then he himself wrote a commentary on them called Sraddha-vidhi-kaumudi in 6761 Sanskrit slokas. The meaning of the word Sravak, different kinds of Sravakas, the daily duties of Sravakas, how to perform them, duties to be performed at the different periods of one's life, ways of worshipping God and Guru, what to eat and what not to eat, and several other things connected with the life of a Sravaka are all fully explained, and illustrated with stories from ancient puranas. The Hindi translation is very simple and clear. The Hindi-reading public is greatly indebted to Srijut Tilak-Vijayaji for translating this very important work on house-holder's life. There is nothing wanting in the printing and get up of the book.

NOTES AND NEWS.

A Great Jain Acharya in Madras.

ITIHASA Tattva Mahodadhi Jainacharya Shri Vijaya Indra Suriswarji Maharaj, the illustrious successor of the late Shastravisharada Jainacharya Vijaya Dharma Suri, and Nyayatirtha Nyayavisharada Upadhyaya Mangal Vijayaji and two other Munirajas arrived in Madras on the morning of the 16th June last. They have come from Akola, walking the whole distance of about a thousand miles. The Jains of Madras gave them a grand and respectful welcome. They will be staying

in Madras till the end of this year. Both the Jains and the Non-Jains visit the venerable Acharya and the learned Upadhyayaji every day to receive religious instruction and to have their doubts cleared. They are staying in the Swetambar Jain Upashraya at 107, Mint Street, Madras.

* * *

The Sholapur Dt. Jain Youth Conference.

A correspondent writes :—

The Second Session of the conference was held on the 4th June 1929 at Aland in the Nizam's Dominions, under the able and distinguished president-ship of Shrijut Gulabchand Hirachand Doshi, Merchant, Banker and Municipal Councillor at Sholapur. Mr. Gulabchand is a son of Danavir Seth Hirachand Nemchand Doshi, whose liberal donations to numerous Jain and other educational institutions have earned for him undying fame. The conference was a complete success from the beginning till end. Besides the large number of youths many gentlemen from Aland and Sholapur graced the conference with presence and evinced great interest in its proceedings Prominent among them were Shriman Dharamvir Sheth Raoji Sakharam Doshi, Shri Hirachand Sakharam Kothari, Mr. Ratanchand Hirachand Doshi, B.A., Dr. R. Vora, M.B.B.S., Mr. V. P. Kothari B.A., LL.B. Mr. Jivraj Hirachand Shah and Mr. Bharmanna Shastri.

The presidential address, which was delivered orally, touched on all problems concerning the welfare of the Jain community. The president advised the Jain youths to take active part in movements striving for the salvation of the Indian Nation. He also spoke on the necessity of female education, the desirability of removing untouchability, and the harmlessness of adopting such customs and manners, which are not against our time-honoured religious traditions and tenets, for the social amelioration of the Jaina community. He also advocated the use of Swadeshi things. Some important resolutions were passed and an executive Board consisting of 9 members was formed.

* * *

Jain Dharmasala in Simla.

We have published elsewhere an appeal from the members of the Digambar Jain Sabha, Simla, for funds to erect a Dharmasala, in the summer capital of the Government of India. The advantages of a Dharmasala are too many to be enumerated here. The difficulties which people undergo in a strange place for want of a convenient place of stay and rest can better be imagined than told. The Jains, Digambar as well as Swetambar, will be doing a charity of permanent worth and in no way less meritorious than any other kind of charity by contributing liberally to the fund of the Dharmasala.

* * *

Jain procession stopped in Bayana.

The Secretary of B. B & O. Digambar Jain Sabha, Calcutta, writes :—

The Jains of Bayana (a town in Bharatpur State) applied with the previous consent of other communities for permission of Jain procession to the Superintendent of Police Bharatpur who, recommended the application after careful investigations to the Judicial Secretary with the remarks that no other community had any objection to this procession. Thereupon the Judicial Secretary granted permission.

When, however, all arrangements in connection with the procession were complete, some interested Hindus, all of a sudden, approached the Dewan Saheb to stop the procession; at the same time they began to threaten the Jains who are in a great minority with violence. On the attitude adopted by these mischievous Hindus at the eleventh hour, the Jains in order to avoid a communal disturbance thought it prudent to postpone the procession temporarily.

Now it has been ordered that any one who has objection against the Jain procession being allowed on the public road should file such objection by the 27th August 1929. The question as it concerns the entire Jain Community of India has attracted the attention of the Hindu leaders who have unanimously condemned the attitude of Bayana Hindus in obstructing the Jain procession and questioning their legitimate right.

Important personalities like Raja Sir Rampal Singh M.L.A. Dr. B. S. Moonje M.L.A. & Mr. K. B. Ranga Iyer M.L.A. have supported the claims of the Jain Community.

The All India Hindu Mahasabha has also passed the following resolution in its last Surat session (31st March 1929).

"That the Mahasabha learns with extreme regret that the religious procession of the Jains was stopped by the Sanatanist Hindus owing to a misunderstanding at Bayana and calls upon the Local Hindus to settle the dispute and help the Jains in observing their religious ceremonies."

The letter from the Secretary Hindu Mahasabha addressed to the State authorities in this connection, reproduced below speaks for itself.

To the Dewan Saheb; The Judicial Secretary; The Supt. of Police, *Bharatpur*.

Sir,

I beg to enclose herewith a copy of the resolution which was passed by the 12th Session of the Hindu Mahasabha, held at Surat on the 31st March 1929, under the presidentship of Babu Ramanand Chatterji, Editor, Modern Review, Calcutta.

In accordance with this resolution the Hindu Mahasabha deputed a representative to enquire into the real conditions prevailing at Bayana. He has now submitted his report to the Hindu Mahasabha from which it appears that the general bulk of the Sanatanist Hindus is not hostile to the procession of the Jain Hindus. Only a few mischief makers had given out that they would create a disturbance if the procession was taken out. On this the local authorities seem to have approached the Jain Hindus who agreed to postpone the taking out of the procession. Our representative is of opinion that if the authorities had taken a firm stand to protect the unquestioned right of the Jain Hindus to take out their procession and had warned those very few Sanatanists who were opposed to their taking out the procession, the bulk of the Hindus would have stood by the authorities. As the last year's incident has created unpleasantness among our Jain brethren and as it is the duty of the Execu-

tive Authorities to protect the rights of all sections of the community, the Hindu Mahasabha requests that adequate steps be taken this year to enable our Jain brethren to celebrate their festival and take out their procession in peace. The objecting Sanatanist Hindus may be warned of the consequences of their illegitimate desire of standing in the way of other Hindus in celebrating their Utsava. It may be noted that Jain processions are allowed in all towns of British India where the Jain Hindus reside and decide to take out processions when ever occasion arises for them to do so, and there is no reason why they should not enjoy the same privilege in a Hindu State like Bharatpur.

Yours Faithfully,
Sd. D. R. SHARMA,
Secretary, Hindu Mahasabha.
Head Office, Delhi.

Delhi : 8th June 1929.

* * *

Breaking of Jain idols.

A correspondent writes :—

On Monday the 17th June 1929—the Khattal Day-at about 11 or 12 o'clock at midnight some local muslims of Kudachi, Taluka Athani, Dist. Belgaum, entering the Jain Mandir broke into pieces the ancient Jain idols. Muslims are disturbing the Jains in various ways—by touching the women while bringing water from the river, which act is discarded by our Religion. They ask washermen, wood-cutters, boatmen and barbers to boycott the Jains. They throw stones on the houses at night and steal the fodder. Moreover, they advise the public to continue the disturbance towards the Jains.

The majority of the Muslims give them scope to cause the disturbance against the minority of the Jains. In case the Jains do not withdraw the applications made to higher authorities against the violence caused by the muslims, they threaten to continue the trouble as long as the Jains do not leave their native-place. The minority is, thus, suffering from the outrage of the Muslims.

It is the bounden duty of all the Jains and Hindus to try their best to prevent such a brutal violence.

* * *

Well has the Lord Christ said, "A house divided against itself cannot stand." Can our Hindu and Muslim brethren hope to get Swaraj as along as they are bent upon disturbing the religious life of other sister communities by obstructing their religious processions and by breaking the objects of their worship. ? Let them remember the universal and never-failing Law—"As you sow, you will reap."

* * *

In a lecture at the Essex Hall, London, held under the auspices of the Mahabodhi Society, Sir Hari Singh Gour, referring to a book of his "the Spirit of Buddhism," said that religion was a prime necessity, and that there can be no world peace without a world religion; the world required a League of religions as it had a League of nations. A universal peace based upon a universal religious tolerance, he added, would be far more enduring than any compact in favour of disarmament, or treaty for the prevention of War.

* * *

Religion must therefore have for its basis universal tolerance in the highest sense of the expression. Live and let live should be the guiding principle of Religion. Enjoying life so as to cause the least possible harm to the susceptibilities of other sentient beings must be the sine-qua-non of a truly religious life. Might and Power, Conquest and Subjugation, Fire and Steel, Arms and Ammunition, Tanks and Projectiles, Mines and Poison Gases, are emblems of Irreligion, and have no place or purpose in a world of Religion.

* * *

Righteous war is a phrase without meaning. War can never be righteous. It always means Aggression, Empire Building, Desire for Sovereignty over weaker people. Self-defence can never lead to war.

* * *

177897

Religious quarrels, Crusades, sacking of temples, and bombing of mosques, churches, and other places of worship, always signify greed, love for pelf and power, intolerance of other peoples, and hence irreligion.

* * *

IN 2029

"We, at present, are escaping from the most personal and subjective era in the world's history an age when personality has been glorified and exalted above all else. I believe that by reaction and through the ever-growing importance of scientific method and results, the declining years of the twentieth century will be distinguished by an insistance on the objective in all departments of human activity," writes Lord Birkenhead in the "Century Magazine."

Thus by 2,029 men and women will seem, judged by our standards harsh and unemotional. They will have recaptured and transformed into new fashions, the precision, lucid sense and keen criticism which dintinguished the small educated world of t e eighteenth century.

Wit rather than humour, comedy rather than farce, reason rather than sentiment, polish rather than naivete, ingenuity rather than ingeniousness will be valued. It will be an age in which Caesar or Voltaire might repeat his famous triumphs, but where Garibaldi would lack his meed of glory and Dickens would sob in vain."

* * *

Clairvoyance and Crime.

Sir Arthur Conan Doyle, the famous writer and spiritualist, urges the employment of clairvoyants on the staff of the detective departments to be used in every baffling case, because he says, they will find clues where the police fail. He illustrates the help a medium is capable of giving, as follows :—" A blood-stained knife is found. A clairvoyant inspects also the scene of the crime, and says to the detective. I have a strong impression

of a man with a long black moustache, in a brown suit. After that the detective have something concrete to go on."

Sir Arthur says that a clairvoyant should have been used in the Croydon arsenic mystery, but he admits that this case would he difficult. Germany, he says, have already adopted the system.

* * *

Sheets of Milk.

The latest form in which milk is to be available is that of sheets like paper, according to the "Gazette des Messageries Maritimes" (Paris).

A Danish manufacturer has devised a process intended to remove completely the water contained in fresh milk, leaving only the solid matter, which issues from the machine in the form of a kind of sheet-like thick paper. The inventor declares that in this form the milk can be kept for years, and that all that is necessary is the addition of water to dissolve the leaves and obtain at once a fluid having all the properties of fresh milk. A factory is to be built shortly for the manufacture of the sheets of milk. We may look forward to the day when our breakfast milk may be delivered at our houses in this form.

* * *

Charge for Sun Bathing.

Australian sun-bathers will be less critical of the restrictions on their own beaches when they learn Scheveningen, the famous Dutches seaside resort, has broken the record for holiday extortions by demanding an extra ten pence for sun bathing. It costs ten pence to have a dip in the sea, but this only entitles the bather to undress in his cabin, have swim, and return and dress immediately. If he is found sunbathing an inspector demands. "Have you paid for the sun?" Unless the bather produces a ticket or pays, he is ordered back to his cabin to dress.

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